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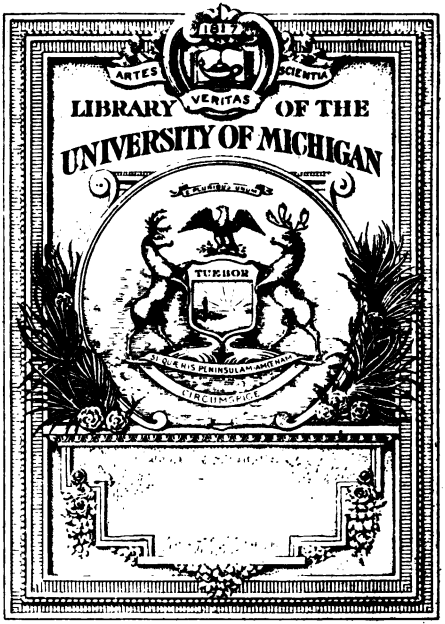
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AN HISTORY

OF

MAGIC, WITCHCRAFT,

AND

ANIMAL MAGNETISM.

Οὐ γάρ τι νῦν γε κἄχθες, ἀλλ' ἀεί ποτε
Ζῇ τοῦτο, κοὐδεὶς ὅιδεν, ἐξ ὅτου φάνη.

SOPHOCLES.

For this is not a matter of to-day,
Or yesterday, but hath been from all time,
And none hath told us whence it came, or how.

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AN HISTORY

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ANIMAL MAGNETISM.

BY

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AN HISTORY OF MAGIC, &c.

CHAPTER XXXIX.

THE elevation of Christianity upon the ruins of Paganism did not immediately demolish the entire fabric of the ancient superstition. Sooner or later, indeed, by a just and natural law, error must give way to truth; but the complete supercession of all those erroneous notions which have gradually become incorporated with the religious belief of mankind, must always be a slow and very gradual process. The early proselytes to the new and purer faith, indeed, might pull down the temples, and destroy the sacred emblems of the pagan worship; but they could not so easily eradicate from their own minds, far less from the hearts of the less enlightened worshippers, all those superstitious feelings and practices which their ancient institutions had cherished and enjoined. It is, indeed, no easy matter to effectuate an entire revolution in those religious sentiments of an entire people, which, during the lapse of ages, have become indurated, as

it were, and amalgamated with their whole social, intellectual, and moral existence. The religion of the pagan world, no doubt, was full of the grossest and most degrading superstitions, and was utterly incapable of satisfying the minds, or awakening the consciences of the more elevated classes of the people among whom it prevailed. Nevertheless, it was infinitely preferable to a total want of all religious faith and worship, and an indifference to those moral counsels and injunctions which are presumed to emanate from a superior world. Nor ought it to be forgotten that this lower sphere of existence required to be prepared, in some measure, for the advent of JESUS CHRIST, and that ST AUSTIN and others of the Fathers of the Church, did not hesitate to acknowledge that some of the more distinguished among the ancient philosophers—especially PLATO and his followers—had enunciated doctrines and sentiments which would have thrown no discredit upon the disciples of the Christian faith. And what stronger evidence can we have of the want of a general belief—among the more enlightened classes, at least—in the idolatrous tenets and practices of the ante-Christian world, than the existence of the altars erected, and the homage addressed to the UNKNOWN GOD?

It is said, indeed, that the ancients worshipped statues of brass and of stone; as it is, even now, alleged that the Roman Catholic Christians adore pictures and images. But, in regard to the ancients, this assertion is disputed by ST AUSTIN; PAUSA-

NIAS names the artists who made these statues, and PYTHAGORAS had said: "Do not attach your own resemblance to GOD—do not attempt to represent his countenance." In short, it would appear that what was merely intended to be an adjuvant of their faith has been erroneously considered to have been the actual object of their adoration.

It has been said, moreover, that Apollo himself was held to have been personally present, and to have delivered the oracles in his temples. This, however, is a mistake. "It is not," says PLUTARCH, "the voice of Apollo which is heard, nor his language, nor his verses, *but those of the* PYTHONESS."

In some of their practices, it is true, the ancients may be said to have abused the character of God, by conferring the name and its attributes upon some of their distinguished men; but, in these early times, and in the absence of all direct revelation, mankind seem to have conceived that they were conferring an honour upon the supreme Divinity, by associating with Him all whom they considered most pure and illustrious upon earth. And, surely, this was better than utterly to disavow his existence, or to deny him the homage which was his due. At all events, a religion which may be false or mistaken in some of its principles or dogmas of faith, is infinitely preferable to no religion at all. The ancients, indeed, were fond of fictions; but fictions have abounded at all times, and amongst all nations; the mysteries of the universe, and the affections of the human heart and imagination, engender

a predisposition to the creation and enjoyment of an ideal world; but it is surely going too far to tax these amiable, and, in some respects, salutary ebullitions of natural feeling, with impiety and idolatry. A belief in the omnipotent power of a creator and preserver of all things, it may be said, never ceased to prevail, in one form or another, throughout the entire world; and even the incense which was burnt upon the altars of JUPITER TONANS was always the tribute of a sincere respect and veneration for that supreme, invisible, and incomprehensible Being, who superintends and regulates the destinies of mortals.

The pagan temples were succeeded by the Christian monasteries; and in these last receptacles, the divinatory faculty found a second sanctuary — a refuge and a home. The gift of divination being natural to the species, under certain conditions of its development and exercise, it still continued to be manifested among the converts to the new faith; and, although under a somewhat altered form, it was still enlisted, as previously, into the service of the priesthood, and devoted to the purposes of religious worship. Although the Christian Sibyls and Pythonesses no longer sat upon a tripod, or stood upon a rock—although they ceased to utter their predictions in public, their prophetic faculty still accompanied them wherever they went.

We formerly adverted to the fact (see Vol. I., p. 217, &c), that, at a very early period of the Christian Church, several of its most learned and eloquent

adherents, apostles and advocates, seduced by those inward feelings,—which are frequently generated by novel and mysterious principles of faith, and are held to be demonstrative of their truth and their efficacy,—lapsed into various extraordinary heresies and gentile usages, which were totally inconsistent with those doctrinal and practical views so clearly enunciated and enforced by the Divine founder of our orthodox faith, and his immediate disciples.

Among the individuals to whom we have adverted, were VALENTINE, MARK, MONTANUS, TERTULLIAN, and others. Instead of inculcating and enforcing the divine tenets of their great Master, they appear to have taken advantage of that predisposition to the ecstatic affections,—which is so frequently predominant in periods of excitement, and is generally most prevalent among the softer sex,—in order to disseminate their own partial and perverted views of the doctrines and graces of Christianity. These abuses continued to distract the rising Church from those more important matters of doctrine and sentiment which had been so plainly, yet so eloquently enforced by the divine founder of the scheme of Christianity, and his orthodox disciples; and to reduce the admirable simplicity of the Christian faith and practice to the level of those superstitions which one of its chief objects was to discourage, and finally to abrogate. Hence it came to be considered that religion was the more pure, and the more perfect, in proportion as it exhibited those curious phenomena, which, indeed, are occasionally the product

of extravagant and overpowering devotional feeling, but are no more the offspring of Christianity than of Paganism; and which, although occasionally generated by deep devotional sentiment, may also be induced by other causes—such as certain accidental forms of constitutional development—altogether irrespective of religious faith.

About this period, too, the ecstatic manifestations to which we allude, took place in the Christian churches, as, previously, in the heathen temples. Thus, ST CYPRIAN adverts to a story of this description, relative to a Christian prophetess, who fell into ecstasies, and uttered predictions; but this saint, being orthodox in his opinions, differs from TERTULLIAN by ascribing all these phenomena to dæmoniacal possession.* The facts themselves formed no matter of controversy.

The following are examples of that species of clairvoyance which was manifested in the times of which we have been speaking. The first case is reported by GREGORY *of Tours.*

On the day of the death of ST MARTIN, at Tours (in the year 400), ST AMBROSE had a prophetic notice of that event *in the church of Milan,* while he was engaged in celebrating the mass. It was customary that the reader should present himself to the officiating priest with the book, and that he should not commence reading the lesson until he had received orders. It happened that, on the

* TERTULLIAN; *De Anima.*

Sunday in question, while he who was to read the Epistle of St Paul stood upright before the altar, ST AMBROSE, who was to officiate, fell asleep upon the altar. Two or three hours elapsed without any attempt being made to awaken him. At length, he was reminded of the long time that the people had been kept waiting. "*Do not be disquieted,*" he answered; "*it has been fortunate for me to have fallen asleep, since God has been pleased to show me so great a miracle; for know that the bishop* MARTIN, *my brother, has just died. I was present at his funeral, and had nearly finished the service when you awoke me.*" The people were greatly surprised: The day and the hour were noted, and it was found that the time of the death of the blessed confessor was exactly that at which the bishop Ambrose said he had been present at the funeral service.

Phenomena of this nature are not confined to the church and churchmen. ST AUSTIN relates the following somewhat analogous case:—A well-educated man, who was much occupied with the study of PLATO, declared, that on a particular night, in his own house, and before going to sleep, he saw a philosopher come to him whom he knew intimately, and who explained to him the principles of the Platonic philosophy,—a thing which he had hitherto refused to do. Next day, having asked this philosopher how he came to explain these matters to him in a strange house, and at such a time, which he had previously refused to do at home: "I did no such

thing," replied his friend, "but I *dreamt* that I had done so." "Thus," adds ST AUSTIN, "one may see and hear by means of a phantastic image, and, when perfectly awake, that which another has seen or felt in a dream."

Mademoiselle Müller, without quitting her bed, appeared to her friend in a distant house, and cured her of a severe toothache. She affirmed that it was her spiritual *I* which had made this visit, and that it had been conducted by the soul of her mother. Two phenomena are here united—1, The opinion of Mademoiselle Müller; and, 2, Her imaginary visit to her friend, and the influence she exerted over her. The idea of being conducted by her mother was evidently an illusion.

We have already seen, that a woman appeared to *Aspasia* in a dream, and pointed out to her the remedy which would cure her of a tumour which she had on the cheek. Is there any thing diabolical in all this, as some are disposed to assert? ARISTIDES, the rhetorician, had a dream, in which he saw an *Æsculapius*, who advised him to bathe in the middle of a stream. Was this a trick of the Devil? And for what purpose? Similar examples may be found as frequently among the Christians as among the pagans,—the only difference being, that the latter had visions of Æsculapius or Apollo, while the former saw saints and other persons in whom they had confidence,—and confidence in medicine is the better half of the battle. It were quite superfluous to enumerate all the instances of similar phe-

nomena which we have found upon record. We shall, therefore, conclude this branch of our subject with one other narrative, corroborative of the fact, related by an author of considerable reputation. We may probably have occasion to resume the subject hereafter.

"Among the most remarkable things to which I have been able to refer," says *Alexander ab Alexandro*, a Neapolitan lawyer, "in regard to the previous announcement of events in dreams, the following is the more worthy of my admiration and recollection, because I happened to be a witness of it:—

"*Marius*, my pupil and client, whose ingenious and happy character I have frequently had occasion to admire, had gone to bed, when suddenly he began to utter frightful groans and mournful lamentations, because, while in this state, he had seen his mother breathe her last, and preparation made for her funeral. I began to rouse him, and to ask an explanation of these violent complaints, when he assured me that his mother was dead; that he had seen this during his sleep; and that her funeral had already taken place. I took a note of the day and of the minute in which this prevision occurred. Some time afterwards, a messenger came to announce to me the event of the death. I asked him upon what day it had taken place, and I obtained the confirmation that it was the very day on which she had appeared to her son during his sleep."

CHAPTER XL.

THERE are several other remarkable phenomena peculiar to the ecstatic states, which have been manifested in all ages of the world, and especially in times of peculiar excitement, to which the author deems it proper to direct the attention of his readers. The facts themselves are matters of history; but before they became capable of philosophical explanation, they were generally ascribed to occult causes —to divine illumination or diabolical possession—or to mere fraud and imposture. In any view, however, we cannot avoid regarding them as memorable incidents in the records of the human species, and the recent researches of philosophers have at length afforded us the means of elucidating their natural causes.

In the year 200, MONTANUS assumed the character of a divine missionary, inspired by the Holy Ghost, for the purpose of diffusing the light of Christianity; and, in 1483, SAVONAROLA thought he felt in himself a secret impulse, which stamped him as a reformer of the Christian Church, and called upon him to preach repentance, and to predict the calamities which menaced the state and the ecclesiastical establishment. In 1484, he foretold to his audience that their walls should one day be

bathed in torrents of blood—a threat which appeared to have received its accomplishment, when, in 1500, the French, under the orders of the Duke of Nemours, obtained possession of Brescia, and delivered over the inhabitants to a frightful massacre. SAVONAROLA harangued the people in the name of Heaven; he implored them to be converted; he described the general laxity of morals, and the progress of luxury and wickedness amongst all classes of the citizens; the disorders of the Church, the corruption of the prelates, and the tyranny of their rulers. He then predicted the new calamities which foreign armies should bring upon Italy.

It was he who was called upon to address the King of France, after the flight of the Medici; because the Florentines regarded him as a man endowed with miraculous and prophetic powers. Savonarola addressed Charles VIII. with that tone of authority which he was accustomed to assume in presence of his audience. He said to the King: "The servant of God, to whom these things have been revealed by God, reminds you who are sent by his divine Majesty, that, according to his example, you ought to show mercy everywhere, but especially in his city of Florence. The unworthy servant, who now addresses you, again implores and exhorts you to defend innocence to the utmost of your power—the widows, the orphans, the unfortunate; and, especially, the modesty of the spouses of Christ who are in the convents. Finally, for the third time, the servant of God exhorts you to par-

don all offences. "If you do all these things, O King! God will extend your temporal sovereignty, and make you everywhere victorious." Having openly reproved the King for the disorders committed by his army, and for his neglect to reform the Church, he informed him that, if he did not alter his conduct, God would speedily inflict upon him a severe punishment.

Sometime afterwards, the death of the dauphin was regarded as an accomplishment of this threat; and it is certain that, in consequence of these prophecies, Charles abandoned the route to Florence, and directed his march to Pisa.

The reputation of Savonarola excited jealousy and enmities. He was arrested, tried in the year 1498, condemned to the flames as a sorcerer, and actually burnt alive, along with his two disciples, DOMINIC BONVICHINI and SILVESTER MARUFFI.*

In this century, as in ancient times, the more important events were predicted through the medium of ecstatic revelations. Thus, ANGELO CARTHO, physician to the French King, Louis XI., while engaged in celebrating the mass in presence of the King, in the church of St Martin at Tours, announced to the monarch the discomfiture and death of his enemy, the Duke of Burgundy, at Nancy. The day and the hour were noted, and the prediction was subsequently found to be cor-

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* *Vita di Savonarola.*—SISMONDI; *Hist. d. Republ. Italiennes.*

rect. In ISIS REVELATA, the author has noticed the curious reverie of the Queen of Navarre, relative to the events of the battle of Jarnac.

One of the most remarkable instances of constitutional ecstasy is presented to us in the person of CARDANUS, who informs us that nature had conferred upon him several singular gifts, which he had always been unwilling to reveal. The first of these consisted in the power of falling into a state of ecstasy whenever he pleased. (*Quod quoties volo, extra sensum, quasi in ecstasim transeo.*) The second was the faculty of seeing external objects with the eyes of the spirit, and not with those of the body; *i. e.* the *ecstatic vision.* The third consisted in seeing, in his dreams, every thing that was about to happen to him; and he assures us that nothing ever occurred to him which he had not previously foreseen in this manner. During these voluntary ecstasies, CARDANUS *was insensible to the most violent pains of the gout.* If any one near him spoke upon these occasions, he heard faintly the sound of the speaker's voice, but did not comprehend what was said. He could remain for a long time in this state. This ecstatic power, he assures us, he had possessed from his fifty-third year. Like SOCRATES, he believed that he had a faithful guardian Genius, or dæmon, who never left him, although this Genius had become his companion rather late in life; but he said that this Genius had become known to him before that time, in consequence of the advice he had given him in his dreams;

and that he had also cured him of many serious and desperate diseases. This spirit, he said, directed all his actions.

In his solitude, he meditated upon God and his Genius. The latter, he affirmed, defended and protected him by the orders of God, gave him excellent advice, and consoled him in his adversity. Sometimes, however, he entertained doubts in regard to the reality of this Genius; he did not know whether he was favoured by the possession of a familiar spirit, or whether his soul might not be of a peculiar nature, which placed him on the confines of immortality.*

CARDANUS died at the age of seventy-five, as he had himself predicted. He appears to have been, as we have said, an habitual ecstatic, and his occasional doubts may have arisen during the intervals of the affection. The same remarks may apply to SOCRATES.

The following case, along with a variety of others—to some of which we may have occasion to refer in the sequel—appears to demonstrate the fact that these ecstatic affections may sometimes, like certain diseases, become epidemical or infectious.

In the year 1556, a large proportion of the children, girls as well as boys, in the hospital of Amsterdam, to the number of sixty or seventy, were attacked by the Evil Spirit, as it is said, to such a

* CARDANUS; *De Rerum Varietate.*

degree, that they climbed, like cats, over the walls and roofs of houses.

CICERO, it may be recollected, in his treatise on the Divine Laws, advises that the priests charged with the interpretation of the responses of the seers should not be too numerous, because, otherwise, the great public designs might become known beyond the college. Now VAN DALE reports of the children of the hospital of Amsterdam, that they gave an account of what was passing, at the very moment, in the municipal council.

One of these children said, one day, to a woman called Catherine Gerardi, that her son, John Nicholas, was going to set out for the Hague, and that he should do no good. This woman, having gone to see her son, who was a member of the municipal council, and, in that capacity, was charged with a secret mission, asked him if it was true that he was going to the Hague. He, although taken by surprise, answered that it was; but when he came to know that it was the child who had divulged the secret, he returned to the council, and communicated the circumstance to the magistrates, who, finding the project discovered, resolved to abandon it.

These children made their escape in troops of ten or a dozen at a time, and ran about the public streets. They went to the chief magistrate of the town, whom they reproached on account of some secret transactions. Public rumour even went so far as to insinuate that these children had disco-

vered several plots concocted against the Protestants.*

The curious and much controverted phenomenon of the occasional exercise of the faculty of vision through opaque bodies—of which we shall have occasion to say a good deal hereafter—is displayed in the following instances, with a character of truth which admits of no doubt of its reality.

HUYGHENS tells us that a prisoner was seen at Antwerp, whose sight was so piercing and so lively, that he discovered, with facility, every thing which was concealed under any sort of stuffs or clothes, with the single exception of stuffs dyed of a red colour. This appears to have been the same person who discovered that one of the women who came to visit him in his solitude had no chemise.† LEBRUN, who reports this fact, observes that some individuals were spoken of in Spain, who could see to a considerable depth under the surface of the ground, springs of water, metals, nay, even dead bodies. Father MARTIN DEL RIO relates that when he was at Madrid, a little boy was seen who manifested the same faculty.‡ ANTHONY BENEVENIUS, a phy-

* VAN DALE; *De Idolatria*, pp. 18, 19.

† LEBRUN; *Critique des Superstitiones*, Lib. I. ch. 6.

‡ The fact of the exercise of vision at considerable distances, and through intervening opaque bodies, has been proved beyond the possibility of doubt. VALERIUS MAXIMUS mentions an extraordinary instance of distant vision in a man called STRABO, who, in the First Punic War, saw and counted the vessels which sailed from the harbour of Carthage—a distance of one hundred and thirty leagues. JULIUS

sician of Florence, mentions a very curious and interesting case. A young Florentine, called Gaspar, had

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CÆSAR is said to have possessed a similar faculty. The power of seeing into the bowels of the earth is equally remarkable, and as well attested; for instance, in the case of the hydroscope BLETON. This uninstructed man recognised water at a great distance under the surface of the ground, and also distinguished its qualities. In the same manner, he discovered veins of metal of different kinds. The reader will find all that relates to BLETON in the works of M. THOUVENEL, especially in his *Memoirs on the Divining Rod*, &c.

FATHER FEJOO, a Spanish ecclesiastic, mentions the existence of persons similarly gifted in Spain, where they were denominated *Zahouries*,—a word probably of Arabian origin. But all these individuals were eclipsed by a young woman of Lisbon, whose lynx-eyes appear to have been capable of piercing the earth to an extraordinary depth. She also possessed the faculty of seeing into the interior of human bodies, and of perceiving the circulation of the blood, the process of digestion, &c.; and she discovered diseases which escaped the penetration of the most able and experienced physicians. This lady was pensioned and highly honoured by the King of Portugal.

Another Portuguese lady is mentioned, who appears to have manifested the same extraordinary idiosyncrasy of vision. Her name was PEDEGASCHE. Our readers will find a full account of these ladies in the *Mercure de France*, second volume for September 1720; and in the second part of the same publication for the month of June 1728.

The histories of BLETON, JACQUES D'AYMAR, CAMPETTI, and others, who appear to have possessed this singular faculty in an extraordinary degree, are well known; and instances of the manifestation of this faculty have occurred in our own country. The whole of this curious subject has been carefully and scientifically investigated by THOUVENEL, AMORETTI, RITTER, KIESER, and others; and much new light appears to be thrown upon it by the recent ingenious researches of BARON REICHENBACH.

been wounded in the breast by an arrow. In endeavouring to extract the weapon, the wood became detached from the iron, and the latter remained in the wound. The patient suffered dreadfully, and wished to kill himself. His friends endeavoured to console him, and one of them advised him to pray to God, in order to obtain a cure. The patient followed his advice; he prayed night and day, and, on a sudden, he began to utter predictions. He recognised and announced beforehand the persons who came to visit him, although still at a great distance; he said that he was certain of his cure; and that he knew the day and the hour in which he should recover his health.* His clairvoyance, indeed, extended a great deal farther. He announced his journey to Rome, and foretold his death in that city. BENEVENIUS informs us that the iron part of the arrow came out of the wound on the day and at the hour indicated by the patient, and that as soon as the iron came out, the faculty of prevision ceased to exist. Some time afterwards, GASPAR repaired to Rome, where he died, as he had himself predicted.

EMPEDOCLES, ARISTÆUS, and HERMOTYMUS of Clazomene, in ancient times, were reputed to possess the faculty of abandoning their bodies, and allowing their souls to travel abroad. CARDANUS,

* From this it would appear that he became somnambulist. See, also, in KIESER'S *Archiv*, a curious instance of the *somnambulismus traumaticus*.

as we have seen, relates the same thing in regard to himself. The following is an analogous case :—

GASPAR PEUCER (*Comment. de Geomantia*) informs us that the Laplanders, if any one at a distance of even three hundred miles from his family is desirous of obtaining information in regard to his relations, he applies to certain persons who are known to possess a peculiar source of knowledge. After some preparatory ceremonies, the magician falls senseless and motionless, as if the soul had really abandoned the body. After the lapse of twenty-four hours, the soul returning, the apparently inanimate body awakes as if out of a profound sleep, and utters a deep-drawn sigh, as if emerging from death to life. Thus brought to himself, the magician answers the questions put to him, and, to remove all doubt in regard to the character of his responses, he names and describes the places where he has been, with minute circumstances well known to the interrogator. Similar facts are attested by SAXO the grammarian, by OLAUS MAGNUS, and by others.

A young man, says LENTULUS—an eminent physician of Berne—was in the service of a baker. Being frequently beaten by his master, he first became very sick, and afterwards epileptic. Every moment it was thought he was at the point of death. In this state he continued twelve hours without articulating a syllable ; at length, to the great astonishment of the spectators, he became, as it were, ecsta-

tic. In this state he continued during three or four hours—sometimes for a shorter period; and during the whole of this time, his eyes were closed, and he was deprived of all sense and motion. In his ecstasy, he sang songs, principally such as he had learned from others, for he could not read. When the crisis was over, he had the appearance of a man awakened out of a profound sleep; and when he was asked whence he came, he answered, "from heaven," where he had been conducted by the angels to the presence of the celestial Father. Attempts were made to undeceive him; he was told that he yielded to the insinuations of the dæmon; but he positively assured the bystanders that it was the spirit, and not the Devil that spoke in him.*

At Perouse, in 1616, a priest of the name of JAQUES, one day, while performing the mass, turned round to the people, and instead of saying, *Orate fratres!* he exclaimed: *Orate pro castris ecclesiæ quæ laborant in extremis.* (Pray for the army of the church, which is in extreme peril.) And at the moment he was speaking, the army in question was defeated about twenty-five leagues from Perouse.†

FERNELIUS relates that a young gentleman was seized with convulsions, which spread successively over every part of his body. So violent were they, that four men could scarcely restrain him. His head, however, continued sound, and he preserved his

* DIONIS; *Recueil sur la Mort Subite et la Catalepsie.*
† BODIN; *Demonomancie*, &c.

reason. These attacks frequently seized him to the extent of ten times in a day. The physicians were of opinion that it was a species of epilepsy; and, accordingly, they administered the suitable remedies, but without success.

Three months had elapsed, when they were astonished to find this young man holding extraordinary discourses, speaking Latin and Greek, although he was ignorant of the latter language. He also discovered the secret thoughts of other persons, especially those of the physicians themselves; and he rallied them upon their ignorance of his complaint, and the erroneous method they had pursued in their treatment. The physicians maintained that it was the Devil who caused him to speak in this manner. In his fits, the patient asserted that he was not possessed by the Devil, but by a spirit of another class. When awake, he denied what he had said, and maintained that an unknown power compelled him to speak.*

We have already noticed the story of the English captain JOBSON, who relates that, in 1620, having been in Africa, and returning to Poupetan, he found waiting for him, upon the shore, a Portuguese of the name of GASPAR CONSALVO, who saluted him without any appearance of surprise at his unexpected arrival, and invited him to go and dine with him, where every thing was prepared for his reception. JOBSON, not being able to comprehend how

* FERNELIUS; *De Abditis Morborum Causis.*

he could have been expected, exhibited marks of astonishment and curiosity; but the Portuguese answered naturally, *that he had learnt the day of his arrival from a Marabout* (a priest of the country) *who obtained the information from* HOREY (the Devil).

CHAPTER XLI.

THE phenomena peculiar to the ecstatic affections have never been more frequently or more conspicuously developed than during periods of great national or popular excitement, especially that species of excitement which has its origin in an intense and ill-regulated religious devotion. The correctness of this observation may be demonstrated by a reference to the history of all religious establishments from the days of ZOROASTER down to our own times. Even Christianity—the truest, the purest, the most beneficent and best of all religions—has, in the occasional excesses of a misdirected zeal, or a blind and inconsiderate devotion, not unfrequently misled its ignorant disciples into the mazes of every species of extravagance, fanaticism, folly, and even criminality. It must be painful, indeed, to draw the attention of our readers to the contemplation of these fatal aberrations of the human intellect—the picture must necessarily be repulsive to all the better feelings and sympathies

of our nature; but historical truth and justice must be preserved, even at the risk of offending the prejudices of the weaker, and less enlightened, and more timid votary of our common Christian faith.

It will not be denied, we presume—at least by any of the members of the Protestant persuasion—that Christianity, soon after its introduction and establishment, rapidly degenerated from the pure original institutions and dogmas of its divine founder. The creation of a Roman Catholic hierarchy on the ruins of the pagan priesthood, the introduction of a formal ceremonial worship, the foundation of monastic establishments, &c., all tended to corrupt the essential simplicity and purity of the Christian faith, to encourage ignorance, indolence, and a blind credulity, and to bring about a general laxity of morals. That there were many good men, many learned and pious individuals among the clergy, and the inmates of the monasteries and convents, cannot justly be denied. Nor can it be doubted that many virtuous and exemplary females were enclosed within the walls of those religious institutions. But the whole system was unnatural, and peculiarly liable to degeneracy and all kinds of abuse. And, accordingly, in process of time, those institutions, originally founded for the encouragement of piety, virtue, and concord, afterwards became the receptacles of irreligion, of immorality, and of every species of cabal, wickedness, and folly, which could tend to debase the intellect, corrupt the heart, and eradicate all the better feelings of humanity. Idle-

ness, it has been justly said, is the fertile mother of all mischief.

We have elsewhere observed, that, after the fall of Paganism, the magnetic processes, which had been previously employed in the ancient temples for the cure of diseases, were transferred to the Christian monasteries; in which they still continued to be enveloped in the same mystery, while their effects were still regarded as miraculous. The notions, however, which were now entertained in regard to the origin and nature of certain diseases, underwent a very remarkable modification. As in the Christian scheme, the Devil was considered as the arch-enemy of mankind, and the unwearied persecutor of the faithful, whom he sought by every means to provoke and alienate from the worship of the true God, many diseases were now ascribed to the influence of his Satanic Majesty; nay, it was even held that this subtle and malicious enemy of the Christian people possessed the power of entering, by himself or his emissaries, into the bodies of men, and of tormenting them with all manner of diseases. Diabolical or dæmoniacal possession, it was thought—according to the creed of those times, elicited from certain metaphorical passages of Scripture—could only be cured by a solemn invocation of the Deity, accompanied with certain sacred ceremonies and observances, under the direction of the priesthood. Hence the Roman Catholic ritual of exorcism.

It is not a little remarkable, that the symptoms

which are described as characteristic of dæmoniacal possession, are almost precisely the same as those which have been found to occur in hysterical and cataleptic diseases, and also with the phenomena which have been frequently developed in the practice of the Animal Magnetists. These symptoms and phenomena we shall have an opportunity of presenting to the consideration of our readers in a subsequent part of this treatise. In the meantime, for the better comprehension of the subject of Possession, we shall take the liberty of referring, at some length, to certain curious and striking examples.

One of the first and most remarkable instances of alleged diabolical possession which have been historically commemorated, at least in modern times, occurs in the extraordinary narrative relative to the nuns of Loudun, in France. In this town a convent had been established in the year 1625, conform to the rule of St Ursula. These nuns were poor; they hired a house and received boarders. Some of these girls appear to have been of a lively disposition; and a report having been circulated, at a particular period, that the house was haunted by departed spirits, they seized the occasion of the death of their director, the Prior MOUSSANT, to rise from their beds during the night, to make a noise in the garrets, and, some time afterwards, to enter the rooms occupied by the boarders, carry away their clothes, and thus alarm the whole convent.

JOHN MIGNON, canonical priest of the church of

Sainte Croix, had succeeded the Prior MOUSSANT as director of the nuns. The more aged of these last soon made him (MIGNON) the confidant of their daily terror. This priest, who was anxious to acquire a reputation for holiness and piety, suffered the sport of the boarders to continue, and even lent them his assistance, with the view of promoting his own objects.

There was, at that time, at Loudun, a priest called URBAN GRANDIER, who was young, handsome, distinguished in his manners, and gifted with superior intelligence. His rapid advancement, his sermons delivered with a ready eloquence, superior to that of the other monks who ascended the pulpit, drew upon him the envy and jealousy of his inferiors. Mild and civil in his deportment towards his friends, he was, unfortunately, proud and overbearing in his conduct towards his enemies, who soon became very numerous, in consequence of his neglect of his religious duties, and his predilection for the society of females. In this respect his reputation was very bad.

GRANDIER had a process against the canons of Sainte Croix. MIGNON, the confessor of the Ursulines, opposed his pretensions, but GRANDIER was successful in his suit, and insulted MIGNON to such a degree, that the latter resolved upon revenge. On the other hand, an uncle of MIGNON had also a process with GRANDIER, and the latter had treated his antagonist with the greatest contempt. Moreover, GRANDIER was suspected of having been too

familiar with the daughter of TRINQUANT, the *Procureur du Roi,* and the uncle of MIGNON. All of these persons appear to have devised a plot among themselves to destroy GRANDIER, or at least to get him banished from the country. Shortly afterwards a complaint was instituted against him. The apparent prosecutors were two men belonging to the dregs of the people. They accused him of having debauched young girls, of being an impious and profane person, and even of having abused a woman in his own church. GRANDIER was arrested and imprisoned by the Bishop of Poitiers.

The facts alleged against him, however, did not justify the charges; nevertheless, he was condemned to fast every Friday upon bread and water, during three months. He appealed against this sentence. On the appeal, the witnesses confessed that they had been urged to depone, and one of the prosecutors abandoned the action he had raised. All of them said that they had been tampered with by TRINQUANT; and, at length, by a sentence pronounced upon the 25th of May 1631, GRANDIER was acquitted and set at liberty. Upon his leaving the prison, the Archbishop of Bourdeaux, who esteemed GRANDIER on account of his good qualities, advised him to exchange his benefices, and to leave a place where he was exposed to such a powerful cabal. But GRANDIER was incapable of following such salutary counsel, so much was he blinded by love and hatred. He resumed possession of his benefices with an extraordinary ostenta-

tion, and avenged himself, so far as he could, upon all his enemies.

Matters were in this state, when MIGNON and BARRÉ, curate of Saint-Jaques at Chinon, concerted an abominable intrigue.

MIGNON, as has been already seen, far from dispelling the fears of the Ursulines in regard to the matter of the ghosts, rather endeavoured to confirm them. A short time afterwards, he began to talk to them about dæmons; and to these last he ascribed what the nuns had attributed to ghosts. This belief having been received, he began to exorcise them; in consequence, the heads of the nuns were turned, and these poor girls fell into convulsions. Having succeeded so far, MIGNON taught them to make contortions, to assume certain singular postures; and he then persuaded them to appear in public, assuring them that all would turn out for the greater glory of God.

Matters having been thus arranged, MIGNON and BARRÉ requested the *Bailli du Loudonois* and the *Lieutenant Civil*, to visit the convent of the Ursulines, in order to see two nuns who were possessed by evil spirits. One of them, they said, could answer in Latin to all questions which might be put to her, although she had previously possessed no knowledge of that language.

The magistrates having arrived, MIGNON, clothed in his ecclesiastical costume, received them, and explained to them that the nuns had been haunted, during fifteen days, by frightful visions and spectres;

that, afterwards, the Mother Superior and two other nuns had been possessed for eight days by evil spirits; that, at first, these spirits had been unwilling to tell their names; but that, at length, the one who possessed the Mother Superior avowed himself the enemy of God, and called himself *Astaroth;* he who possessed the lay sister called himself *Sabulon.*

They went up to the dormitory of the nuns, and scarcely had the Superior cast her eyes upon the two magistrates, when she was seized with convulsions, hid herself in her bed, then left it, then returned, with postures and grimaces like those of a lunatic. MIGNON placed himself on her right, a Carmelite on her left, and the conjurations commenced.

The dæmon being interrogated, answered the questions addressed to him by MIGNON in Latin. *Question.* "For what reason did you enter into the body of this woman? *Answer. Causa animositatis* —from animosity.—*Q.* By what means? *A. Per flores*—by means of flowers.—*Q.* Who sent them? *A. Urbanus*—Urban.—*Q.* Tell us his sirname? *A.* GRANDIER.—*Q.* His quality? *A. Sacerdos*—a priest," &c.

The exorcist did not succeed quite so well with the lay sister; for after a series of convulsions and singular postures, she only answered, pointing to the Superior: *A l'autre—a l'autre.*

The possession of these nuns soon began to be bruited about. Those persons whose minds were

disposed to believe everything which appeared to be connected with religion, could not imagine that priests, monks, and nuns could be capable of any odious, diabolical imposture. But people wondered how the dæmon, when scarcely driven out of the body of the Superior, should have the audacity to return. It was thought odd, too, that the devil of the Superior spoke Latin, while that of the lay sister used her mother-tongue.

The magistrates afterwards returned to the convent for the purpose of making further observations; and, in the meantime, they prohibited the public practice of exorcism without their special permission. But BARRÉ told them he had just learnt from the Superior that there were *seven devils in her body;* and that GRANDIER had established the compact between her and the devils under the symbol of roses. On receiving this intelligence, the magistrates went up to the chamber of the possessed persons, which they found filled with a great number of inquisitive individuals. The mass was celebrated: The devils did not make their appearance. But about four o'clock in the afternoon, the Superior fell into violent convulsions. She held out her tongue, muttered, foamed at the mouth; and BARRÉ asked her when the dæmon would come out of her. She answered: *Cras mane*—to-morrow morning. Then followed prayers, exorcisms, conjurations, &c. —but the devil would speak no more. In order to compel him, the pyx was placed on the head of the

Superior, accompanied with orisons and litanies; but the devil obstinately remained silent.

The possessed were sometimes interrogated in regard to the number of devils they might have in their bodies. One of them answered that she had no less than six, the chief of whom was *Asmodeus*. All of the nuns, when asked the name of the magician with whom they had made a compact, answered that he was called URBAN GRANDIER. The possession would, no doubt, have acquired new force, had not the Archbishop of Bourdeaux interfered. This prelate had more power over the dæmons than all the exorcists together; and, at the mere words, The Archbishop has arrived! all the dæmons disappeared.

The prelate sent his physician to make a strict investigation into these possessions, convulsions, and contortions; but the latter only arrived at the convent to become the witness of a prodigy. MIGNON announced to him that the nuns had just been miraculously freed from the evil spirits, of which circumstance the physician retired with a full conviction; for he found them all quiet and in good health. The Archbishop—evidently a man of much observation and shrewdness—then took his measures in the event of any fresh outbreak of the possessions. He ordered the possessed to be placed in confinement, to be visited by skilful physicians, and to be kept apart from the suspected priests. After the publication of this *ordonnance*, the possessions en-

tirely ceased; the curates returned to their churches, the canons to their chapters; the devils fled before the cross placed by the prelate at the bottom of his *ordonnance*, and the nuns kept quiet. The result was, that the good sense of the public freely displayed itself; the bigots alone held firmly to their belief in the reality of the possession. But the fathers and mothers withdrew their daughters from the convent of the Ursulines; the people of the town no longer sent their children to the school; all the world deserted these unfortunate girls, who, in their despair, applied to MIGNON, whose wrath against GRANDIER was increased, without his being able to discover any means for its gratification. Unfortunately, a favourable opportunity soon presented itself.

The Cardinal de RICHELIEU had obtained a decision from the royal council that all the strong castles in the interior of France should be demolished, and that those only should be allowed to remain which were necessary for the defence of the frontiers. Commissioners were then appointed to superintend their destruction; and he who was sent to raze the fortress of the town of Loudun was the Sieur LOUBARDEMENT, a gentleman devoted to the interests of the Cardinal, and whom he had frequently employed in other destructive missions—in such as required the shedding of blood without violating the forms of justice.

The Superior of the convent of the Ursulines was a relation of this commissioner. MIGNON got him-

self presented to him, and was well received; and he took this opportunity of explaining to him the part he had taken on occasion of the affront put upon his relative, the Superior. LOUBARDEMENT believed in the sincerity of his feelings; from that day he united his growing hatred against GRANDIER to that of his mortal enemy; and they organised together an infallible plan for his destruction.

There was, at that time, in the service of the Queen-mother, a woman of Loudun, called HAMMON. GRANDIER had been her curate. Under the name of this woman, there had been published a bitter satire against the ministers, and, especially, against the Cardinal de RICHELIEU; several particulars of his public and private life had thus been disclosed, and he had fostered a lively resentment of this insult. LOUBARDEMENT recollected this. Besides, there was another circumstance very fatal for GRANDIER. It appears that the Cardinal, while yet only Prior of Coussay, had some little quarrels of etiquette with him. The conspirators, therefore, determined to ascribe to GRANDIER, already known to have had disputes with the Cardinal, the satire published under the name of the woman HAMMON. LOUBARDEMENT executed the commission intrusted to him by the government; but, before his departure, he witnessed the grimaces and convulsions of the nuns. Being well instructed upon this subject, he promised to second the project of MIGNON and his acolytes.

The latter, however, did not await his return to

recommence the demonstration of the dæmoniacal miracles; and Loudun learnt with astonishment that the devils, so easily put to flight by the Archbishop of Bourdeaux, had returned to the convent of the Ursulines. Moreover, upon this second occasion, they were not only in the body of the Superior and of Sister Claire, but had also taken possession of five other nuns. In a short period the convent became too small for the devils; they extended their field of operation to Chinon, a small town in the neighbourhood, and took possession of the bodies of two female bigots, whose confessor was BARRÉ, at Chinon, as MIGNON was of the nuns at Loudun.

Matters were in this state when LOUBARDEMENT, having made use of his credit with the Cardinal at Paris, obtained a commission, with all necessary powers, to draw up an information against GRANDIER, on the subject of the possessions. On his return to Loudun, he communicated the import of his commission to his friends—told them that the Cardinal had intrusted him with the execution of his vengeance—and GRANDIER was speedily arrested on a charge of Magic.

In the subsequent proceedings, all the forms of law and justice were violated—the representations of the friends of GRANDIER were contemned—and the requests of his aged mother were rejected, or passed unnoticed. LOUBARDEMENT pleaded his full powers, his commission bearing that he should proceed to the definitive sentence, notwithstanding all opposition or obstruction whatever. Instead of fol-

lowing the advice of the Archbishop of Bourdeaux, by calling in the assistance of the most eminent physicians, the Court proceeded by summoning men of no reputation, without any degree in the faculties, but whose sole merit consisted in being the enemies of the accused. The apothecary was the cousin-german of MIGNON, and the surgeon was the brother-in-law of one of the nuns. All the remonstrances and protestations of GRANDIER and his mother were disregarded upon this occasion. So determined, indeed, was the adverse party to ruin GRANDIER, that, in the course of his defence, they refused to allow him a means of justification, which was founded upon a very celebrated precedent. In order to arrive at a knowledge of the truth, it was proposed to follow the procedure adopted in the case of ST ATHANASIUS. That great man having been accused of unchastity before the Council of Trent, by a woman whom he did not know, and had never seen, a priest of the name of Timothy presented himself when this woman appeared to maintain her accusation, and she addressed him as if he had been ATHANASIUS. She believed him to be so, and, in this way, manifested to the whole assembly both her own criminality and the innocence of the person she had accused. LOUBARDEMENT declined this species of proof, and resolved to exercise his own judicial powers. He allowed the matter of the exorcisms to proceed; and here commenced that series of infamies, which was at length to result in the death of GRANDIER.

Father LACTANTIUS, perceiving that the Superior knew very little of Latin, had ordered her to answer in French. It was objected that the devil ought to know all languages, but he answered, without being disconcerted, that there were some devils who were more ignorant than peasants. One day, he asked the Superior in what form the dæmon appeared to her, and she answered,—As a *cat*, a *dog*, a *stag*, and a *goat*.

But it were tedious, as well as disgusting, to enumerate all the follies and enormities which were perpetrated during the course of this remarkable trial. It is sufficient to add, that the unfortunate GRANDIER, whose fate appears to have been predetermined, was ultimately condemned, tortured, and burnt alive, having previously cited his persecutor, LACTANTIUS, to meet him in the presence of the Judge of all, in the course of a month from that date.

LACTANTIUS died exactly a month afterwards.

CHAPTER XLII.

WE should not have deemed it necessary to dwell at such length upon the barbarous details brought forward in the preceding chapter, were it not that the case in question attracted a great deal of attention even at a period long after its occurrence, and

that it was followed by certain circumstances of no small importance to the history of magnetic science. The conclusion of the story of Loudun, indeed, is of still more importance to our subject than the details upon which we have already dwelt.

Some time after the death of GRANDIER, it was perceived that Father LACTANTIUS had fallen into a state of derangement. This was not very wonderful; and the circumstance might be ascribed partly to remorse for his cruel conduct towards his victim, and partly to the prediction of his own fate by the murdered man. But the most remarkable event consequent upon the proceedings previously narrated, was this, that almost all of the individuals, even the exorcists themselves, who had taken an active part in the proceedings, were subsequently attacked by the troublesome symptoms of diabolical possession.

"Father LACTANTIUS," says an author of that period, "after having driven three dæmons out of the body of the mother-prioress, felt himself infested by these malignant spirits. He was deprived sometimes of his sight, sometimes of his memory, and sometimes of his entire senses; and he also suffered from a complaint of the heart. *He died at the period predicted by* GRANDIER.

Father LACTANTIUS was succeeded by Father SURIN, a man of a very pious and mild character, but who, in consequence of his exorcisms, very soon fell into a surprising state of imbecility. Indeed, very soon after his arrival at Loudun, for the pur-

pose of exercising the duties of exorcist in the place of LACTANTIUS, Father SURIN began to feel the dæmoniacal influence—that is to say, the magnetic power of the woman predominated over that of the man; and in attempting to subject the dæmon to his influence, the *dæmon* took possession of *him*. As the first symptom of weakness, the exorcist lost the faculty of speech. On the other hand, the Superior vomited out against him all sorts of injurious expressions and imprecations, threatening him with ill-usage, to be amply revenged upon him, and to molest him in an extraordinary manner by the aid of the magicians.

As long as Father SURIN preserved his speech and his powers of exorcism, the Superior was obliged to remain quiet; but as soon as this unfortunate priest began to exhibit symptoms of weakness, the dæmon *Isacarum* occupied the countenance of the possessed—(the language of exorcism)—and speaking through her mouth, he imposed silence on the exorcist. Afterwards, *Isacarum* disappearing in his turn, the Father breathed more freely, and resumed a good countenance. The dæmon was then commanded to quit the body of the Father; which he did, but immediately entered into that of the Superior; and this he did successively, insomuch that, in one afternoon, the Father was attacked and delivered seven or eight times consecutively.

The most sacred things were sometimes mingled with these follies. Thus, during the holy week, instead of commemorating the passion of JESUS CHRIST by

pious prayers and edifying sermons, they spent their time in exorcising; which gave occasion to the devil to say to the exorcist: "*I shall cause you to solemnize the passion—my friends are labouring at this.*" In fact, on Good Friday, the Father was thrown on the ground by the dæmon, who shook him violently, so as to make him cry out. But soon after, *Isacarum* returning to the body of the Superior, and appearing in her countenance, the Father rose up, and, in his turn, persecuted the dæmon.

But we must hasten to the termination of this solemn farce.

Father SURIN gives the following singular description of his own situation, which presents a very lively and just representation of the evils which may result from a sympathetic connection established without proper regulations or superintendence:—"The position in which I am placed," says the exorcist, "is such as leaves me little freedom of action. When I wish to speak, *my words are arrested;* in celebrating the mass, I am stopt short; at table, *I cannot carry a morsel to my mouth; and I feel the devil going about my body, as if it were his own house.* As soon as I awake, he presents himself at my orisons; *he takes from me, when he pleases, all power of thought.* When the heart begins to dilate on God, he fills it with passion; he sets me asleep when I wish to remain awake; and, in public, *by the mouth of the possessed,* he boasts that he is my master."

Again: "It is not a single dæmon who operates upon me; there are generally two. The one is *Leviathan*, opposed to the Holy Spirit; he is the chief of the whole band of our dæmons, and it is he who has the management of the whole of this business, which is one of the strangest, perhaps, that was ever known. We see, in this same place, paradise and hell; the nuns who, in one sense, are perfect Ursulas, and, in the other, worse than the most abandoned, in all sorts of impurities, irregularities, blasphemies, and furors." . . . . "I am, during entire weeks, so stupid in regard to divine things, that I should be well pleased if some one would make me *pray* to God, like a child, and rudely explain to me the *Pater noster*. The devil said to me: 'I shall strip you of all, and you shall have need to retain your faith. I shall cause you to become senseless.' He made a compact with a female magician, in order to prevent me from speaking of God," &c.

All this apparent excess of folly may be very naturally explained, when we consider the respective characters of the exorcist and the persons exorcised. The nuns were all possessed of a stronger constitution than Father SURIN—a mild and feeble old man. When the latter came to replace Father LACTANTIUS, he commenced by exorcising the Superior, and it was with her that he was always particularly occupied. There existed, therefore, between them a more constant and more frequent *rapport*, than with the other possessed persons, and, at first,

Father SURIN experienced only the influence of the Superior. But, soon after, he felt the influence of another of the possessed females, and hence he says: "It is not only a single dæmon that afflicts me—there are generally *two*." At length, at a subsequent period, finding himself *en rapport* with several of the possessed, and becoming always more and more feeble than those whom he ought to have governed, he expresses this fact by saying: "I am engaged in a conflict with four dæmons."

The possessions of Loudun having become famous and profitable to the establishment, attempts were made to introduce similar practices at Chinon and other places in the neighbourhood, but with indifferent success. They had no particular object to attain; they wanted that high protection and encouragement which distinguished the possessions of Loudun, and, in consequence, they became a subject of ridicule, and soon fell into contempt and neglect.*

It is a great error, however, to suppose that the affections and the phenomena we have been considering were entirely the result of imposture and deception; for it is perfectly impossible to account for the circumstances upon any such hypothesis. The facts themselves, indeed, appear to have been as real and incontrovertible as they were curious and instructive; but they have been generally ascribed to an imaginary cause; and this last cir-

* In 1635, QUILLET, a physician, published a Latin poem, dedicated to the clergy of France, in which he ridiculed the exorcisms and the exorcists.

cumstance rendered a philosophical explanation of them both difficult and dangerous. The solution of the whole enigma, therefore, was left to succeeding and more enlightened times.

From a very early period after the introduction of Christianity, down to the commencement of the seventeenth century, and even later, a belief of the actual presence of the devil in the bodies of certain diseased persons was universally diffused throughout Europe, and it even became an article of religious belief. The hysterical affections, especially of the female sex, in consequence of their singularity and capricious character, and the apparently inexplicable nature of the phenomena, were those which most easily led to the supposition of a supernatural cause; and as these affections have a decided tendency to produce the ecstatic or somnambulistic crisis, the exorcist, more learned in theology than skilful in medical diagnosis, to whose eyes this extraordinary state was presented, could scarcely escape from the illusion which induced him to believe that some supernatural influence was present in the person of the patient. An hysterical girl, tormented by an obscure and inexplicable disease, believes that she has fallen under the power of Satan; she is conducted to a priest, who, clothed in his ecclesiastical robes and ornaments, and assuming an air and attitude of peculiar solemnity, attempts to dislodge the spirit of darkness by means of his pious conjurations; can we be surprised that, in these circumstances, the disturbed imagination of the patient

should throw her into a state of ecstasis, which even moral excitement frequently produces in predisposed persons? These remarks, too, may explain the reason why, at all times, the majority of the possessed has always consisted of females. These possessions have multiplied to such a degree, at certain periods, as to have been justly entitled epidemical; and they assume such a variety of forms, that it becomes difficult to select any one instance which might afford a perfectly correct idea of the whole class. Such cases, indeed, in the manner in which they are reported, generally present a certain amount of truth, mingled with some gross errors or misconceptions; and, therefore, it is no easy task to separate the exact truth from the mistakes and exaggerations in those works which the advanced progress of knowledge has rendered almost contemptible to a more enlightened generation.

In the affair of GRANDIER, therefore, it seems in vain to look for any just appreciation of the phenomena in the writings of contemporary historians. All appear to have had their judgments biassed by prejudices of one kind or another. The Protestants professed an utter disbelief of the whole circumstances connected with the possessions, and even declined to witness the facts. The Catholics, on the other hand, regarded these phenomena as miracles performed by means of supernatural assistance. The whole matter thus became, in a great measure, a party controversy, and was discussed with all the virulence, prepossession, and bad faith,

by which theological controversies are so frequently distinguished. Some, indeed, there were, who affected to regard the whole proceedings as a mere farce; others, again, looked upon them as the manœuvres consequent upon a conspiracy got up for the sole purpose of ruining GRANDIER. They believed, or affected to believe, that the judges had been gained over to the plot; that the religious exorcists were wicked impostors, and that the nuns merely repeated a lesson which they had been previously taught in private. All this, however, is manifestly mere conjecture without proof, and is, besides, absurd in itself, and, therefore, inadmissible. That a conspiracy had been formed for the destruction of an innocent man, may be quite true; that the judges may have been influenced by their patrons at court, is by no means improbable, especially when we look to the time, place, and circumstances. But that the ecclesiastical exorcists should have been so utterly depraved as to become mere tools in the practice of such frauds, it is difficult to believe. Nor, in the particular circumstances, can we lightly give credit to the hypothesis, that the nuns had allowed themselves to be drawn into such a diabolical conspiracy. It is difficult to believe that, in a single small religious community, there should be found eight young girls so utterly depraved, and so hardened in crime, as to become the willing instruments of a judicial murder. Besides, the phenomena manifested by these young girls were of such a description as could not have been

developed by the constant practice of a long life, even by the most agile and accomplished professional mountebank; and there is no evidence to show that these girls had ever been taught to practise those feats which they exhibited in their state of alleged possession. Moreover, if, instead of regarding these nuns, contrary to all probability, as the practised partners of an infamous conspiracy, we look upon them as sick girls, ignorant of the true character of their own diseased state, we may easily account for all the phenomena exhibited. Nor need we be surprised at the great number of individuals who, almost simultaneously, manifested the peculiar symptoms of possession; since it has been demonstrated that the state of ecstasis, like all the other hysterical and convulsive affections, is exceedingly infectious, and may be propagated by imitation.

CHAPTER XLIII.

Among the causes which are found to operate in producing the somnambulistic or ecstatic affections, there is none more powerful than religious excitement; and, accordingly, we find the phenomena of these remarkable states most frequently and most conspicuously developed in those periods of history which are most distinguished by theological controversy and ecclesiastical innovations. Of this fact

we find a striking illustration in the history of the *Camisards*, or Protestants of the Cevennes, in France.

After the revocation of the edict of Nantes, the French Protestants found themselves subjected to the most grievous persecutions by the government; and, as always happens in religious or political crises, it was in the provinces, and chiefly in the rural districts, that the people had to complain of the vexatious and cruel abuses of the government authorities. Even their children were seized and carried off for the purpose of being educated in the principles of the Roman Catholic faith. Such an unjust and cruel persecution had the result which might have been expected; it only tended to inflame the zeal of the unhappy Protestants, and, at length, it produced a general epidemical ecstasis among the inhabitants of the country, which has become celebrated chiefly on account of the atrocious means which were employed by the government for its suppression.

Some peasants, more powerfully affected than their neighbours by the unjust and cruel treatment to which they were exposed, more zealously addicted to their own form of religious worship, or, perhaps, more largely endowed with that organic disposition which is most conducive to the excitement of the ecstatic affections, were plunged into a state which manifested itself by convulsive motions of the animal frame, during which they began to preach, and to utter prophecies, which alluded, principally, to

the approaching triumph of their holy cause. Their situation bore a considerable analogy to that of the old Scottish Covenanters. Nothing more was necessary, in the circumstances in which the Protestants were then placed, to render a multitude of the sufferers liable to contract the same affection by sympathy and imitation—as in the magnetic crisis; and these persons, too, began to preach and to prophesy like the others.

It was principally in the Cevennes that this epidemy manifested itself and spread around. Hence these new prophets came to be distinguished by the appellation of the Quakers (*Trembleurs*) of the Cevennes. Like the Covenanters of Scotland, it was generally in those places where they met in common, for the purpose of singing psalms, and expounding the Scriptures, unknown to their persecutors, that the Gift, the inspiration, as they called it, came upon them. At these times, one of their number—he who was about to be seized by the Holy Spirit—was suddenly thrown upon his back, trembled through every part of his body, and then began to preach and to prophesy. When he came to a termination, another recommenced; and it was no very uncommon circumstance to see two or three of the assembly preaching and prophesying at the same time. Those who were thus placed, as it was thought, in communication with the Holy Spirit, were always listened to with the greatest deference, and became the chiefs of the troop.

Nothing could have a greater tendency to induce

the ecstatic affections than these frequent assemblages of a fanatic peasantry, who, braving the death with which they were menaced, occasionally met together, to the number of several hundreds, for the purpose of praying and singing together; the number of the inspired thus became extremely numerous, and, in a short time, several thousands were to be found in the Cevennes. It is a remarkable circumstance in this epidemy, that by far the greater number of the ecstatics consisted of men; but this may be explained when we consider that few women were present at those dangerous meetings, which were frequently terminated by massacres. It is a fact not less remarkable, and demonstrative of the infectious character of these affections, that a great number of children even of tender age, were seen to fall into ecstasy, and to become capable of preaching and prophesying like the others of more mature age. Nay, even some individuals, known to be of weak intellect, were to be found among the ecstatics; and, in this state, exhibited a better connection of ideas than could have been expected.* They preached equally well in French, instead of the *patois* of their country; and, if we may believe the witnesses, very appropriately quoted passages of Scripture. The gift of speaking unknown tongues, in the sense in which this expression ought to be used, was also observed.

* This is a very common occurrence in the ecstatic affections.

among the Cevennese peasants. "I have seen," says one of the witnesses, "several individuals of both sexes, who, in their ecstasies, pronounced certain words, which those present considered to be an unknown language, and, afterwards, he who spoke sometimes gave the explanation of the words he had pronounced.

Moreover, the most conspicuous faculties of the ecstatics, of whom we are now speaking, bore a relation to the situation in which they were placed. Armed soldiers traversed the whole country for the purpose of dispersing the meetings of the Protestants; it was necessary, therefore, that they should be on their guard against a surprise. All the ecstatics, therefore, believed themselves capable of perceiving the approach of their persecutors at a great distance. Thus their prophets became also their sentinels.

They were likewise exposed to another danger not less serious. Spies might intrude themselves into their assemblies, for the purpose of denouncing them; consequently, their prophets made pretensions to the possession of a faculty which enabled them to read the very thoughts of men, and to unmask these traitors and expose their projects.

Besides the faculties above mentioned, the Cevennese Protestants are said to have possessed others which were less the subject of remark, because they were only manifested in particular circumstances. Thus, the phenomenon of the external insensibility appears to have been manifested among them in a

very high degree. Several instances are recorded of persons who fell from a great height, at the moment when, seized by the spirit, they suddenly lost all consciousness; and yet they did not receive the slightest injury. Another, and a more astonishing proof of this insensibility occurred in the case of an individual of the name of CLARY. This person was a prophet who had made the most singular revelations relative to two spies who had slipt into the assembly, and who, confounded by so great a prodigy, had confessed their crime. This circumstance caused a murmur to arise among some of those present, who seemed to believe that there existed some understanding between CLARY and these men, for the purpose of pretending a miracle. In order to dissipate these suspicions, the prophet requested to be put to the proof of fire, which request was granted him, not without some difficulty on the part of the chief. In sight of the whole assembly, they placed around him a large quantity of dry branches, to which fire was put; and they were reduced to ashes, without producing pain or suffocation.

The oblivion of every thing that occurred during the inspiration, on recovering from the state of ecstasy, was also observed among the Camisards, although less frequently remarked, in particular, by them, probably because they did not conceive it to be so marvellous as those other phenomena we have noticed. It is manifest, however, from the evidence, that, in general, the prophets did not recollect, upon

recovering, what they had announced by the inspiration of the Holy Spirit. There are, it is true, a considerable number of exceptions to this circumstance—more, indeed, than are found among the magnetic somnambulists; but this difference may have arisen from the anxious desire of the inspired persons to recollect what had been revealed to them.

Among the Protestant fanatics who became celebrated at the period of which we are now speaking, there was none more distinguished than a young girl of sixteen or seventeen years of age, known by the name of the *Shepherdess of Cret.* The report of the wonders she manifested having spread abroad, a great number of persons repaired to the place, for the purpose of witnessing these marvels. Among the narratives published upon this occasion, we may distinguish, in particular, that of an advocate of Paris, who travelled thither for the purpose of satisfying himself in regard to the truth and character of the phenomena. The author expresses himself with great moderation, apparently little disposed to recognise any thing supernatural in this young person, and, on the other hand, unwilling to omit any thing he had seen. We find, throughout the whole of his narrative, such circumstantial details, and such reasonable restrictions, as ought to inspire us with confidence in his detail of the facts. Here, then, we have the result of his inquiries, and of a passage relating to this same girl, inserted in the *Pastoral Letters of* JURIEU.

1. In her ecstasies, she had the appearance of a

person in a profound sleep. 2. She was in a state of complete insensibility to all external excitement. 3. Having, in her ordinary state, a very imperfect knowledge of the French language, she became capable, during her ecstasies, of expressing herself in that language with great purity. 4. Having never learnt any other prayer than the Lord's Prayer, nor any other summary of faith than the Creed, she uttered, during her sleep, most admirable and eloquent prayers. 5. She was quite free from all convulsive motions. 6. When she came out of her ecstasies, she recollected nothing of what she had said; and she maintained that she had slept exceedingly well, although, in reality, she had frequently talked during four or five hours almost incessantly. 7. She uttered predictions during her ecstasies 8. She did not come spontaneously out of her fits, but requested to be awakened. This last phenomenon, which the Shepherdess manifested in common with many of the Magnetic Somnambulists, is exceedingly remarkable; for this is the only one of the inspired, so far as we know, in whom it had been observed. In regard to the modern Somnambulists, the impossibility of coming voluntarily out of the state of ecstasis, is the natural result of a conviction they entertain of the power of their magnetiser; and this conviction occasionally renders his assistance so necessary, that, without it, they would probably remain in this state for an indefinite period, or, at least, would not awake without considerable difficulty. We must, however, except those cases

in which the somnambulists have been set asleep for a limited period, previously announced; for, in that case, when the specified moment arrives, they awake easily and naturally of themselves, without any trouble or difficulty.*

* A full account of the various phenomena manifested among the Camisards, will be found in the work entitled *Theatre sacré des Cevennes*, and in Dr BERTRAND'S *Traité du Somnambulisme.* With few exceptions, the whole of this curious subject has hitherto been treated with great misconception, scepticism, or indifference, by the historians and philosophers of this country. Of late, however, we are happy to perceive, the highly interesting phenomena, which it is the object of our labours to investigate, have begun to attract the serious attention of inquiring minds.

These highly intelligent gentlemen, the Messrs Chambers of Edinburgh, in one of those publications they have issued for the instruction and amusement of the people, have given a very correct and impartial view of the affairs of the French Camisards, from which we shall take the liberty of making a few extracts.

"Since the time of VOLTAIRE," says M. PEYRAT, by way of preface to his narrative of those strange excitements and flights of the mind which form so remarkable a feature in the history of the Camisard persecutions, "it is difficult for one to speak of prophecies and prodigies without provoking sarcasm and derision. Nevertheless," he adds, "*ecstasy is incontestibly a real state of the human soul.* Abnormal and unusual as it is at the present day, it was quite common in the infancy of the human species in the first ages of the world. Now, the Reformation produced, in the modern world, a violent irruption of the old Hebrew or Asiatic spirit. The laws, emotions, and images of the infant world were revived; and it would seem as if the susceptibility to ecstasy had revived also.

"Be this as it may, there can be no doubt that extraordinary danger or suffering has the effect of changing and enlarging human nature; of stimulating the human emo-

CHAPTER XLIV.

An epidemy similar to that which we have described in the preceding chapter, and originating

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tion, spirit, imagination, or whatever we choose to call it, to a pitch of which, in the calm routine of civilised life, we have no experience. Without bearing this in mind, it is impossible for any one to understand the history of such religious persecutions as those of the Scottish Covenanters, or the French Camisards, or, indeed, to understand any important period of history."—CHAMBERS's *Miscellany of Useful and Entertaining Tracts.* Art. *The Camisards.*

"It has been proved, too, that, as in the case of the artificial crisis, these affections and emotions are highly contagious: Even children of a tender age have been attacked by such epidemics.

"The Cevenoles reckoned four degrees of ecstasy. The first was called *l'avertissment*—the warning; the second, *le souffle*, the breath; the third, *la prophetie*, prophecy; and the fourth and highest, *le don*, the gift."

One of the most extraordinary gifts was that of preaching. M. DE CALADON of Aulas, a man of cultivated mind, speaks thus of one of the preachers, a female servant named Jeanne. "She was," he says, "a poor, silly peasant, aged about forty years, assuredly the most simple and ignorant creature known in our mountains. When I heard that she was preaching, and preaching wonderfully, I could not believe a word of it; it never entered into my conception that she could have the boldness to speak in a company. Yet I have several times witnessed her acquit herself miraculously. When the heavenly intelligence made her speak, this she-ass of Balaam had truly a mouth of gold. Never did orator make himself heard as she did; and never was

from the same cause—viz., religious excitement and exaltation, carried to the highest degree by persecution—suddenly broke out at Paris. It is well known that this epidemy took its rise at the tomb of a man eminent for his piety and virtue, the Deacon or *Abbé Paris*, whom his adherents, the Jansenists, revered as a saint, in consequence of his having espoused their theological opinions. At that place, among the people of all sorts, who assembled for the purpose of prayer, some diseased persons believed that they had been graciously cured of their complaints, through the intercession of the saint they revered. They published these miracles, and nothing more was necessary, among persons subjected to an unjust persecution, to exalt the imaginations of the worshippers, and to give birth to other marvels. But all this took place progressively. At first, all that was remarked was a gradual augmentation of the number of persons who resorted to the tomb; but soon afterwards, some of the female devotees experienced attacks of convulsions; and these convulsions having speedily become contagious, were accompanied with miracles,—that is to say, with cures which could never be obtained from the best efforts of medical skill. MONTGERON, the historian of these occurrences, has supported

audience more attentive, or more affected, than those who listened to her. It was a torrent of eloquence; it was a prodigy; and—what I say is no exaggeration—she became all at once a totally new creature, and was transformed into a great preacher."—*Ibid.*

the reality of these cures with such a mass of unimpeachable evidence, that even the Jesuits themselves, the antagonists of the Jansenists, who had so great an interest in detecting an imposture—even the Jesuits, with all their talents and their influence—never could disprove them in a satisfactory manner.

In the meantime, the government, which favoured the Jesuits and their opinions, could not view, without uneasiness and great displeasure, the continually increasing crowd which daily repaired to the churchyard of St Médard, whether to experience miracles in their own persons, or to witness those wrought in others; and in order to put a stop to these scenes of exaltation, which were renewed from day to day, a mandate was issued for closing up the churchyard, and guards were posted at the gate for the purpose of dispersing the crowd. The Archbishop of Paris interdicted the worship of the holy deacon, and several of the convulsionaries were thrown into prison. VOLTAIRE tells us that he found on the gate of the churchyard the following witty inscription:—

De part le Roi, defense a Dieu
De faire miracle en ce lieu.

And he adds: *What is most astonishing is that God obeyed.* This, however, is not quite correct; for the *miracles*, so far from ceasing at this period (January 1732) continued to multiply during five or six consecutive years, and were prolonged, almost without interruption, down to the time of the Revo-

lution.* But if they did not entirely cease, they appear to have, at least, somewhat changed their character, in consequence, no doubt, of a change in the moral causes by which they had been originally produced.

Around the tomb of the saint, an excited multitude, whose eyes were all turned towards the patients, augmented their confidence and sustained their enthusiasm, which was carried to the very highest degree. There, indeed, as around the *Baquet* of MESMER, they felt as in a theatre, and gave animation to the scene by the convulsions with which they were attacked; while these convulsions were deemed, even by the incredulous, to be the physical means of their cure.

After the cemetery was shut up, things underwent a change. Confidence in the virtue of the holy deacon, it is true, was not weakened, but this virtue no longer acted in the same circumstances, and, consequently, did not produce the same effects. The patients who had confidence were content to pray at home. From this period, there was no longer the spectacle of crowds engaged in prayer; there were no more convulsions, no noisy approba-

* The Baron D'HENIN DE CUVILLERS, in a work published in 1820, tells us that, when a child, he was frequently taken to see these transactions; and he takes some notice of the works which appeared for and against the convulsions. In particular, he praises and recommends the work of the physician HECQUET, entitled, *Naturalisme des Convulsions.* See *Archives du Magnetisme Animal.* Tom. I.

tion to excite the minds of the patients. The pleasing conviction that supernatural assistance would not be refused them for the purpose of alleviating their ailments—a conviction supported by the application of some venerated relic—a little earth from the tomb of the saint, or a cup of water from a well in the neighbourhood of the sepulchre;—such was now the simple but no less efficacious power which stirred up all the energies of nature; and the result was an epidemic ecstasis.

We need not dwell, at present, on the phenomena which were manifested in these convulsive and ecstatic states, to which we shall have frequent occasion to recur in our subsequent inquiries into the nature and peculiarities of these and similar affections. In the meantime, we shall take the liberty of presenting our readers with one well authenticated instance of a Jansenist miracle, in the case of a young female, which was investigated with great care at the period of its occurrence.

A niece of the celebrated PASCAL, a girl about eleven years old, resided, as a pupil, in the Port-Royal nunnery. The poor child had been afflicted for more than three years with a *fistula lacrymalis* in the corner of the left eye. It had affected the bones of the nose and palate, and frightfully disfigured her externally, one side of her face being entirely ulcerated. After the ablest physicians and surgeons of Paris had exhausted their skill upon the case without effect, they determined to make trial of the actual cautery, and the day for this

painful operation was fixed. Meanwhile, a collector of relics in the city, named M. de la Potterie, pretended to have gained possession of one of the thorns which had composed the crown that the soldiers platted and put upon our Saviour's head. As Voltaire remarks, by what means such an extraordinary relic was preserved and transported from Jerusalem to the Faubourg St Jacques, we are not informed. But the populace believed in the holy thorn, and the members of the several religious communities vied with each other in their eagerness to have it exhibited at their respective establishments. Among others, the Port-Royal nuns requested to see it, and it was carried to them on the 24th of March 1656. It was placed on a little altar within the grate of the choir, and a procession of the pupils and nuns marched by, singing appropriate hymns, and each in their turn kissing the holy relic. One of the instructors stood near, and could not help shuddering as she saw the disfigured little girl approach. "Recommend yourself to God, my child," she exclaimed, "and touch your diseased eye with the holy thorn." The command was obeyed, and the girl instantly felt the assurance, as she afterwards declared, that she was healed. She told one of her young companions of the fact that night, and the next day it was made known to the nuns, who examined the eye, and found that the cure was complete. There was no tumour, no exudation of matter, not even a scar.

Three or four days afterwards, Dalencé, one of

the surgeons who were engaged to apply the hot iron, came to the house, and asked to see the patient. She was brought to him, but he did not recognise her, and said again that he wished to see the girl whose eye and cheek were ulcerated. "She now stands before you," was the reply. Amazed at such an announcement, he examined the little girl with great care, and could not find any trace of the disease. He then sent for his two associates, who repeated the examination, and declared that the patient was entirely cured.

The report of this miracle created great sensation in Paris. Crowds flocked to Port-Royal, to behold and admire the holy thorn. The Queen-mother deputed M. Felix, first surgeon of the King, who enjoyed a high reputation for probity and skill, to inquire into the truth of the story. He questioned the nuns and the surgeons, drew up an account of the origin, progress, and end of the disease, attentively examined the girl, and at last declared, in a paper attested by his signature, that neither nature nor art had any share in the cure, but that it was attributable to God alone. The cry was now universal, that divine power had interfered in behalf of the Jansenists, and their enemies were covered with confusion and dismay. Even Arnold came forth from his hiding-place, and gave thanks to God.

Mademoiselle Perier lived twenty-five years after this event, without any return of the malady. A narrative of the whole affair was drawn up by the poet Racine; and the fact was attested by such men

as FELIX, ARNAULD, PASCAL, &c., who had ample opportunities to satisfy themselves of the truth of the statement.

Here, then, we have a very remarkable and well-attested instance of one of those rare occurrences which were formerly ascribed to divine interposition, and were consequently accounted miracles, but which the more fastidious and sceptical philosophy of modern times would dispose us to reject as entirely apocryphal. But how are we to get rid of the facts and the evidence? Is it not possible, too, that, by means of a more profound and searching investigation into the more subtle and recondite elements of the human constitution, we might be conducted to the discovery of certain principles which might enable us to avoid both extremes?

The case of Pascal's niece is by no means a solitary instance of apparently miraculous cure. Many more may be found in the records of history, especially in the writings of antiquity. We have already referred to the case of ASPASIA, recorded in the *Variæ Historiæ* of ÆLIAN, which bears considerable analogy to the preceding; and we may, perhaps, have occasion to revert to this subject in the sequel.

CARRÉ DE MONTGERON—the principal authority for the history of the Convulsionaries of St Medard—was a grave senator, a materialist and sceptic, who had no interest in the fortunes of Jansenism, and was not a man likely to be converted to that religious faith. He was an eye-witness of the

facts he describes; he could examine them candidly, without interest and without prejudice; and his testimony, moreover, is confirmed by a number of other observers. All of them relate what they saw; there is no suspicion of confederacy; and their narratives bear all the marks of authenticity. The original acts are believed to have been preserved in the public archives. HUME (*Philosoph. Essays;* Essay 10) has no argument to controvert the veracity of these relations; and a learned physiologist, M. DE MONTEGRE, declares that the evidence is so complete, and so authentic, as to preclude all rational doubt. (See the article CONVULSIONNAIRES, in the *Dict. de Sciences Medicales.*) A number of other competent authorities might be adduced to the same effect. We cannot reject this evidence, therefore, without invalidating all physical, historical, and philosophical knowledge, rejecting the deliberate testimony of the most competent and unimpeachable witnesses, and abandoning our minds to the empire of universal scepticism.

A number of other phenomena, equally demonstrative of the complete insensibility of the convulsionaries, were observed and recorded by the historians of these occurrences. BOYER, a contemporary author, reports that "there are convulsionaries who read with their eyes bandaged." (*Coup-d'Œil sur les Convulsions;* Paris, 1733.) And this fact is confirmed by another contemporary writer, who affirms it to be "an accredited fact, certified by a number of witnesses, that a convulsionary

reads what is presented to him, with the eyes completely bandaged, so as to entirely exclude the light."—(*Lettres sur l'Œuvre des Convulsions.* Let. 2.)

Some of the convulsionaries appear to have had the power of predicting their convulsive fits; others have revealed the secret thoughts and intentions of other parties. CARRÉ DE MONTGERON considers this last phenomenon so notorious, as to render it unnecessary to multiply examples of its manifestation. LA TASTE, a declared enemy of Jansenism, assures us that "he has seen convulsionaries who divined the thoughts of others, and displayed a knowledge of things impenetrable to all human subtilty." A late learned and most ingenious physician, M. BERTRAND, although sceptical upon some points, candidly admits the occasional manifestation of this faculty, which, he remarks, is attested not only by the partisans of the convulsions, but by their antagonists.

Some of the convulsionaries understood the meaning of questions addressed to them in languages of which they were ignorant. They themselves frequently spoke, and sang songs, in languages unknown to the bystanders. A writer on the subject attests that one of these convulsionaries understood different things which were addressed to her in Hebrew, Greek, and Latin. (*Lettre sur l'Œuvre des Convulsions.*) Another writer declares that "there are convulsionaries who speak and understand languages they had never learnt."

(BOYER; *Coup-d'Œil sur les Convulsions.*) The same phenomenon is attested by LA TASTE (*Lettres Theologiques.*)

Facts like these, however, are to be proved or disproved, it seems, not by evidence of their actual occurrence, but by opinions in regard to their possibility or impossibility—in short, by the knowledge or ignorance of the disputants. But—*factum infectum fieri nequit;* and the authenticity of all facts must be decided by evidence alone, and not by argument, however ingenious and plausible.

CHAPTER XLV.

WE formerly observed, that amongst all the various causes which tend to produce the ecstatic affections, there is none more powerful than religious excitement and extravagant devotion; and the truth of this remark will be found to be equally corroborated by a reference to the annals of ancient and of modern times. Miracles will always be found most prevalent when the minds of mankind are most susceptible of powerful impressions, especially when these impressions have for their object the relations subsisting between the creature and the great Creator and Governor of the universe. The conception is too vast and overpowering for the limited faculties of the human mind.

The psychical phenomena evolved in these circumstances appear to depend upon a certain magical exaltation of the spiritual faculties of our nature —a species of mental polarisation, if we may be allowed the expression—accomplished by the energy of the will and affections, when concentrated upon one single and absorbing object of contemplation, and a consequent prostration of the corporeal sensibility in its usual organs; and this spiritual abstraction and concentration, frequently of a salutary and sanative character, when kept under due control, may, when carried to the extreme, ultimately terminate in the confusion of all sane thought and feeling, in a positive intellectual annihilation, and in an absolute disorder and disorganisation of the brain. Hence the pernicious consequences, in many cases, of abandoning the mind entirely to the uncontrolled dominion of any one single predominant and overwhelming impression. An excess of joy, of fear, of grief, or of any other violent and uncontrollable emotion, may disturb the normal relations of our physical and moral nature, and produce an insane state of the human faculties. Religion itself, in the minds of mystical enthusiasts, instead of being the great solace of life, may become the instrument of much mischief, especially in the case of irritable or too susceptible subjects; it may be made to overwhelm the reason of its votary and victim, and to induce temporary alienation of the mind, or perhaps permanent insanity.

The inductive causes of this ecstatic state of the

organism, however, are, apparently, as various and obscure, as the phenomena themselves are extraordinary and incredible. It may sometimes be hereditary. When the natural susceptibility is great, it may probably arise from some peculiar idiosyncrasy in the constitutional development of the individual; and, in such cases, it may be excited by the most apparently insignificant means; as in the case of the natural or spontaneous somnambulists, and of those persons, chiefly females, who become subject to occasional or periodical fits of hysteria or catalepsy. In these instances, the primary cause may be presumed to be a constitutional predisposition to the affection, or some merely physical cause. Even the words flowing from the lips of an eloquent, impassioned, and energetic orator, have a magnetic power in them, especially when uttered upon an exciting occasion, and addressed to susceptible temperaments. This, it is probable, we must all have experienced, in some degree, upon various occasions. A great and highly gifted orator is frequently said without impropriety, and almost without a metaphor, to *electrify* his audience:—

> *Irritat, mulcet, falsis terroribus angit,*
> *Ut Magus:*

He may produce effects in many respects analogous to the magnetic phenomena, enchanting the will and the feelings of his audience, communicating any impression he may be pleased to convey, and exciting any particular passion, or emotion, he may wish to inspire. He may subdue the multitude to his own

despotic will. He may rouse them to action, lull them to repose, excite them to laughter, or melt them into tears. In weak or morbid states of the organism, such an influence may be exercised with still more powerful effects.

The late ingenious Dr BERTRAND of Paris distinguished four different varieties of the somnambulistic or ecstatic affection, in reference to the particular causes from which it may be presumed to originate.

1. The *essential*, or *idiopathic*, which occasionally occurs in some individuals, without any discoverable cause, and is, therefore, conceived to depend upon some constitutional idiosyncrasy; and this species of the affection is generally called the natural or spontaneous somnambulism.

2. The *symptomatic*, which sometimes manifests itself during the development of certain other morbid affections, as when it is combined or complicated with the hysterical catalepsy.

3. The artificial, which is frequently produced by the magnetic treatment; and,

4. The ecstatic, which is generated by a high exaltation and abstraction of the mental faculties; which appears to be exceedingly infectious, and of which many remarkable instances have been witnessed and recorded in the *devotional ecstasis*.

In all of these modifications of the affection, the phenomena are pretty much of a similar character —the pathological states are believed to be the same in kind, although they may differ considerably

in degree, as well as in the direction given to them. It may be proper, also, to observe, that the whole of the varieties of this affection have been generally included in one class, under the generic appellation of *Somnambulism*, although, in many cases, especially of ecstasis, there is little or no locomotion, and, in some, the affection might, perhaps, be more correctly designated by the term *somniloquism*. But the generic appellation has been commonly employed for the sake of convenience, and, also, because these states, although apparently differing, in some degree, in their occasional forms of development, are believed to arise from the same constitutional causes, and they are frequently found in combination.

In the works of those authors who have written upon this subject, numerous examples have been adduced of the three first mentioned species of somnambulism; the fourth has been more rarely, and, perhaps, less accurately investigated, probably in consequence of its less frequent development, and the circumstances in which it has been manifested; although it is in the *devotional ecstasis* that some of the most extraordinary phenomena of that very peculiar state of the human organism have been most frequently and most conspicuously developed. At present, therefore, we propose to bring more prominently forward into notice some striking examples and illustrations of this last species of the affection, with the view of demonstrating the very remarkable character of the facts which have been

manifested, and, particularly, the extent to which the insensibility of the human frame has been carried in the states in question.*

In all cases of the more perfect somnambulism, or ecstasy, the phenomena generally manifested are—insensibility of the external corporeal organs; exaltation of the spiritual, intellectual, and sensitive powers; the apparent transference of sensation to other than the usual, and normally appropriate parts of the nervous system; vision through intervening obstacles, and at unusual, frequently incredible distances; speaking unknown languages; discovering hidden and secret things; prevision; prophecy; and the utter oblivion, when restored to the natural state, of all that occurred during the paroxysm. These, no doubt, are startling facts. We may observe, in passing, that they are precisely the phenomena which, for ages, have been generally ascribed to celestial revelation, or to diabolical possession.

In the writings of various authors, the most ample evidence has been adduced of the occasional manifestation of all the above-mentioned phenomena, in the natural as well as in the artificial or magnetic crisis; and in his introductory treatise on Somnambulism, the ingenious but sometimes rather sceptical Dr BERTRAND, as well as a variety of

* In entering into the subsequent details, however, we deem it right to forewarn our readers, that the subject lies under the ban of all Royal Societies, whose mechanical philosophy rejects all such frivolous investigations.

other authors who have written upon the same subject, has traced the whole, or, at least, the greater number of these curious phenomena, not only in the writings of the ancients, but also, as we have seen, in the accounts which have been transmitted to us of the alleged possession of the Nuns of Loudun, of the convulsionaries of St Medard, of the persecutions of the Protestants of the Cevennes, and also in various other instances of religious excitement. We have already referred to some of these memorable transactions, and need not, at present, extract any further details from works so well known and so easily accessible; but we shall now proceed to show that similar states have been not unfrequently developed in other cases of devotional exaltation, enthusiasm, and fanaticism.

Of this fact, numerous instances will be found in Bishop LAVINGTON'S well-known work, and in Dr SOUTHEY'S *Life of Wesley*, the Methodist. We propose, in the first place, to extract a few instances from the work of the author last mentioned. The learned biographer of Wesley appears to have been fully aware of the true nature of the affection in question, and, accordingly, he ascribes it to its real causes. "In the times of WHITFIELD," says he, "Methodism in London had reached its highest point of extravagance, and produced, upon susceptible subjects, a *bodily disease*, peculiar and infectious;" and he gives some examples of these morbid symptoms, which consisted, principally, *in falling into violent convulsions*, uttering strange cries, &c.

Scenes of a similar description occurred upon WESLEY'S first arrival at Bristol. Dr SOUTHEY justly observes, that "a powerful doctrine preached with passionate sincerity, with fervid zeal, and with vehement eloquence, produced a powerful effect upon weak minds, ardent feelings, and disordered fancies. There are passions," he continues, "*which are as infectious as the plague,* and fear itself is not more so than fanaticism. When once these bodily affections were declared to be the work of grace, the process of regeneration, the throes of the new birth, a free licence was proclaimed for every kind of extravagance. And when the preacher, instead of exhorting his auditors to commune with their own hearts, and in their chambers, and be still, encouraged them to throw off all restraint, and abandon themselves before the congregation to those mixed sensations of mind and body, the consequences were what might be anticipated. Sometimes he scarcely began to speak, before some of his believers, overwrought with expectation, fell into the crisis, for so it might be called in Methodism, as properly as in Animal Magnetism." This comparison is by no means inapt. If we attend to the effects at first produced upon their magnetic patients by MESMER and his immediate disciples, we shall find that they were precisely of a similar character to those which accompanied the enthusiastic ministrations of WESLEY and WHITFIELD. Although employing somewhat different means, the latter succeeded in producing a powerful impression

upon the nervous systems of the individuals subjected to their magnetic influence—as Mesmer did by his manipulations—inducing convulsive motions of the body, partial paralysis, and catalepsy, and, occasionally, many of the most remarkable phenomena of somnambulism, or the ecstatic crisis, without due regulation or control.

After the details which have been already submitted to the public upon this curious subject, it would be tedious, and, probably, superfluous, to enumérate and comment upon all the instances of this singular affection noticed by SOUTHEY, in which the phenomena were precisely similar in character, and bore a striking analogy, as has been observed, to the effects produced by MESMER and his immediate disciples, and, perhaps, even still more remarkably, by their predecessor, GASSNER, the exorcist. It is worthy of observation, however, that, in the case of the devotional paroxysm, the patients were generally freed, at length, from their convulsive attacks by praying over them, as in the analogous instances of the Roman Catholic exorcisms, and the tranquillising processes of Animal Magnetism. WESLEY, indeed, is said to have been "fully satisfied that the paroxysms which he caused in his hearers by his preaching, were relieved by his prayers;" and it was easy, after this, to persuade himself that he, and such of his disciples as had faith like him, could, like GASSNER, heal diseases, and cast out devils. Indeed, this, as we have seen,

was an early doctrine of the primitive Christian Church.

But Dr SOUTHEY, although he appears to have been pretty well aware of the nature of the pathological states in question, seems to have possessed a very limited and inadequate knowledge of their characteristic phenomena. This is manifest, indeed, from his observations upon the two following cases:—WESLEY having been called upon to visit a female demoniac at Kingswood, he set out on horseback. It rained heavily, and the woman, when he was three miles off, cried out: "Yonder comes WESLEY, galloping as fast as he can"—"a circumstance," says the learned biographer, "which it certainly required no aid from the devil to foresee." Undoubtedly, it did not; but the circumstance, nevertheless, is exceedingly remarkable; and it has been distinctly shown by the writers on Animal Magnetism, that instances of the manifestation of the same faculty of foresight or presentiment, in a much higher degree, are frequently to be witnessed in other cases of the same or similar affections. In former times, indeed, phenomena of this character were almost universally ascribed to dæmoniacal possession; but philosophy, in the present age, endeavours to bring them within the limits of its own domain, by tracing them to their natural causes, instead of continuing to ascribe them to supernatural influences.

In the other case alluded to, the learned and ingenious author (Dr SOUTHEY) betrays still greater

ignorance of some of the peculiar phenomena of the ecstatic paroxysm. One of Wesley's preachers, it is said, *pretended* to go through the whole service of the meeting in his sleep, exhorting, singing, and preaching, and even discoursing with a clergyman who came in, and reasoning with him during his exhibition, and *affecting, in the morning, to know nothing of what he had done during the night.* (*Life of Wesley*, vol. ii. p. 412.) "And WESLEY," says Dr SOUTHEY, "could believe all this, and ask seriously by what principle it was to be explained."

Now, in all this, it is extremely probable, if not actually certain, there was no imposture or pretence whatever. The whole transaction appears to have just constituted one particular instance, among many, of the development of the devotional ecstasis —a species of the somnambulistic affection, in which similar phenomena are not unfrequently manifested. The learned Doctor, it would appear, was not aware that complete oblivion of all that may have occurred, during the paroxysm, is the invariable characteristic of what is called the *perfect crisis.* The case in question, although probably originating from a somewhat different cause, is strikingly analogous to the well-known anecdote of Dr BLACKLOCK, and to many of the other instances of somnambulism which have been adduced, by the author of these pages, in *Isis Revelata.* Similar facts, indeed, are numerous and undeniable, although the obscurity of their causes, and the apparently

abnormal character of their manifestation, have a tendency to engender scepticism in regard to their reality.

CHAPTER XLVI.

A VAST variety of other instances of the very curious phenomena of the *devotional ecstasis*—such as bodily and mental exaltation, convulsive motions, visions, presentiments, predictions, speaking unknown languages, prophesying, discovering hidden things, curing diseases, &c.—will be found in the narratives given us of the extraordinary religious proceedings—then called *the work of God*—which took place in New England, in Holland, in Sweden, and at Stewartown, Cambuslang, Kilsyth, &c., in Scotland. Indeed, they occurred very universally throughout Europe, for a considerable period after the Protestant Reformation, in consequence of the religious character and tendencies of the times, combined with a zealous spirit of proselytism, and the fanatical bigotry so prevalent among the various new sects, each believing, or professing to believe, itself to be the only true and infallible Church, and, therefore, exclusively entitled to the favour and protection of Heaven. These exhibitions, then, were occasioned by an unnatural, a morbid mental exaltation, produced by intense devotional excitement; and they presented phenomena perfectly

analogous to those which so frequently occur in the practice of Animal Magnetism. They afford, besides, a very curious and decisive proof of the intimate connection that subsists between the physical and the moral nature of man, and of their vast reciprocal influence upon each other.

In a *Letter from a Gentleman in New England*, which gives us a curious and interesting account of the religious proceedings in America, during the period of WHITFIELD'S ministrations in that country, it is said: "You hear screaming, singing, laughing, praying, all at once; and, in other parts, *they fall into visions, trances, convulsions.* When they come out of their trances, they commonly tell a senseless story of heaven and hell, and whom and what they saw there. *In their trances, they neither hear, nor see, nor feel, any more than if they were dead.* There are several unaccountable appearances whilst they are in these fits, which the converts ascribe to the spirit of God, but which others ascribe to the Devil; but the wisest say are effects of disorders in the brain, or in the animal spirits. In some towns, several persons, both men and women, that formerly were sober, and to all appearance truly pious, are raving, distracted, so that they are confined and chained. These things are ascribed, and I believe with good reason, to their continued attention to one set of ideas, the heat that is raised in their imaginations, watching, fasting," &c. And in an appendix to this letter, the conversion, as it was called, of these individuals,

is described as "*more like a bodily distemper than a religious conviction,* causing people to look and act distractedly, to shed tears, to disturb God's worship by their noise, and fall into paralytic, hysteric, or epileptic convulsions and spasms."

There is also inserted in the same appendix, an "*Extract of a paragraph of a letter from a merchant in Boston to his correspondent in Glasgow,*" which is exceedingly curious, and much to our purpose.

"There is a disturbance here," it is said, "concerning religion. As I formerly wrote you, the people are going distracted about it, and the ministers that preach act like people void of reason. 'Tis astonishing to hear them; and what gives me a dislike to this way of thinking is, that young people of both sexes will hug and kiss each other at an odd rate, and that even in the place of worship. I have seen in the country, where I was last winter, girls who lay in very indecent postures in the meeting-house, and the next day I have challenged them for so doing, and they have denied it; *which makes me think there is witchcraft in it; for, at the time these fits come on them, they do not know what they are doing,*" &c. Setting aside the indecency, these exhibitions would appear to have presented phenomena very similar to those which were occasionally manifested by the patients placed round the *Mesmerian Baquet.*

Similar exhibitions, which savour more of Paganism than of Christianity, are not unfrequently found

among the religious devotees in Eastern countries, and even among some of the tribes in the northern parts of Europe; they were almost constantly witnessed in all the American and Scottish Revivals—as also among the Quakers, Shakers, Jumpers, &c.; and it is well known that, a few years ago, certain attempts were made to re-enkindle this unhallowed flame of fanaticism in the West of Scotland. But such proceedings are a perfect burlesque upon religion—immoral and dangerous—and, therefore, they ought to be entirely exploded in every civilised country.

The following cases stand in a still nearer relation to the phenomena which are known to be produced as effects of the processes of Animal Magnetism :—

Dr COTTON MATHER, in his *Magnalia Christi Americana*, informs us that "it was no rare thing for the old set of Quakers to proselyte people *merely by stroking or breathing upon them.* They had no sooner used some such action towards such as they had a design upon, but the bewitched people would behave themselves just as if a philtre had been given them, and would follow their converters in every thing, without being able to render any reason for it." And, in the same work, it is related of the disciples of Tom Case, the Quaker, that some of them "were so much under his influence, that if, upon their coming where he was, *he fastened his eyes upon them, they would presently tremble, and stagger, and fall, and foam like epileptical persons, and roll about upon the ground, until they had rolled*

themselves unto his feet, where he did what he pleased with them. I am well acquainted," continues the Doctor, " with one very devout gentleman, who assured me that he was himself thus epileptical, as often as this Elymas would please, with his fascinating eye, to make him so; but never any such way affected before or after, or upon any other occasion. It is well known," adds the reverend author, " that this villain (Case), pretending to show a miracle, *did but look upon a mad bull, that would approach no man, except to injure him; and this bull would come tamely, gently, strangely to him, and lick his hands like a spaniel.*" * From the foregoing narrative it would appear that this man CASE, like GREATRAKES, GASSNER, MESMER, &c., and others at various times, must, if the story be authentic, have possessed a very uncommon endowment of the magnetic faculty.

The Rev. INCREASE MATHER, minister at Boston, in New England, in his Treatise on *Remarkable Providences,* speaks of the case of one ANN COLE, of Hartford, in New England. " She was and is," says he, " accounted a person of real piety and integrity. Nevertheless, in the year 1662, then living in her father's house (who has likewise been esteemed a godly man), she was taken with very strange fits, *wherein her tongue was improved by a dæmon*

* That the magnetic influence extends to animals, has been proved by a great variety of instances. See, in particular, a tract published some years ago by Dr Wilson of the Middlesex Hospital.

to express things which she herself knew nothing of," &c. And, in another passage, the same author observes, that " sometimes it is very hard to discern between natural causes and Satanical possessions—so that persons really possessed have been thought to be only molested with some natural disease, without any special finger of the evil spirit therein." " FERNELIUS (*de Abditis Morborum Causis,* Lib. II., cap. 16), speaketh of a certain young gentleman that was taken with strange convulsions, which did surprise him at least ten times a-day. *In his fits, he had the use of his speech and reason free.* Otherwise, his disease would have been judged no other than an ordinary epilepsy. Much means was used by skilful physicians for his relief, but without success, for three months together, *when, all on a sudden, a dæmon began to speak out of the miserable patient,—and that not only with Latin, but Greek sentences, which the afflicted party himself had no knowledge of; and the dæmon discovered many secrets, both of the physicians and of other persons that attended,*" &c.

There can be little doubt, that both this case related by FERNELIUS, and that of *Ann Cole,* previously mentioned by MATHER, were instances of one or other of the varieties of somnambulism or ecstasis, probably complicated, as in other cases, with *hysteria,* or some other nervous affection; and, since the discoveries of Animal Magnetism, we have no need to have recourse to the mystical hypothesis of dæmoniacal possession, in order to enable us to

account for the phenomena which were manifested in either case.

MATHER, however, mentions the following particular symptoms as being held to be certain signs of possession by sundry authors, who have endeavoured to describe and characterise possessed persons:— 1. If the party concerned shall reveal secret things, either past or future, which, without supernatural assistance, could not be known. 2. If he does speak with strange languages, or discover skill in arts or sciences never learnt by him. 3. If he can bear burdens, and do things which are beyond human strength. 4. Uttering words without making use of the organs of speech, when persons shall be heard speaking, and yet neither their lips nor tongues have any motion. 5. When the belly is on a sudden puffed up, and instantly flat again.

The above (with the exception, perhaps, of No. 4, which seems to refer to some species of ventriloquism,) are pretty nearly the same as the marks of possession in the Roman Catholic ritual, and for which the patient was subjected to the solemn process of exorcism, as the only effectual cure; and most, if not all of these phenomena, it will be observed, occasionally occur in somnambulism, in hysteria, in catalepsy, in the various combinations of these affections, and, especially, in the devotional or ecstatic crisis. They were formerly ascribed to supernatural agency, either divine or dæmoniacal; afterwards, to imagination or deception; while, in these later times, enlightened physicians and philo-

sophers trace them to the morbid or abnormal action of the vital processes, or to some particular characteristic idiosyncrasy; although some individuals, it is believed, who might now be better instructed, are still indisposed to renounce the tenets of ignorance and superstition by yielding up their errors to the force of a more rational conviction.

One of the most curious and most inexplicable phenomena sometimes manifested in the course of these affections, is the speaking in languages, and conversing upon subjects, which the parties were not known to have previously learnt, and with which they had either no acquaintance at all, or of which they possessed, at the utmost, a very imperfect knowledge, in their ordinary state. Of this fact some illustrative examples have been adduced in *Isis Revelata*. "It is a thing known," says MATHER, "that there have been men who could discourse in languages, and reason notably about sciences, which they had never learnt; who have revealed secrets, discovered hidden treasures, told whither stolen goods had been conveyed, and by whom," &c. "A maid in Frankfort was concluded to be possessed, in that, when in her fits, she could speak the High-Dutch language perfectly, though she never learnt it. MANLIUS writeth of a possessed woman, who used to speak Latin and Greek, to the admiration of all that heard it." "I remember," continues MATHER, "an honourable gentleman told me that, when at Somers in France, a woman there was possessed

with a devil; many learned divines, both Protestants and Papists, discoursing with her, she would readily answer them, *not only in the French language, but in Latin, Greek, or Hebrew.*"

The same remarkable faculty manifested itself, occasionally, among the French prophets, or Protestant recusants of the Cevennes. JOHN VERNET of Bois-Chatel, in the Viverais, declared at London, on the 14th of January 1706, that the first persons he saw under inspiration were his own mother, his brother, his two sisters, and a cousin; that his mother spoke, at the time of inspiration, only French, which surprised him exceedingly, because she never, before her inspiration, attempted to speak a word in that language, and he is certain she could not do it. He says the same of his sister.

Similar instances of the manifestation of this phenomenon will be found, as we have already observed, in several of the cases of Somnambulism noticed in *Isis Revelata;* and it is occasionally found to occur in dying persons, during that state of spiritual exaltation which frequently accompanies the prostration of the corporeal strength.

CHAPTER XLVII.

THE following cases present examples of another very curious phenomenon, which has been viewed

with the most supercilious scepticism, real or affected, by all those professional gentlemen, especially in this country, who have not evinced an inclination, or who have not had an opportunity of witnessing the phenomenon, or who have not condescended to inquire into the reality of the fact; although it has been distinctly recognised by several eminent philosophers and medical writers, who have submitted to the labour of investigation and research. We allude to that manifestation of the sanative instinct, which is so frequently and so remarkably developed in the somnambulistic affections, whether occurring spontaneously, or produced and regulated by the magnetic treatment.

Increase Mather, in the treatise already referred to, relates the story of one John Wallas of Stamford, in Lincolnshire, who having been in a consumption for thirteen years, was worn away to a very skeleton, and lay bed-rid for four years. "Wallas had a vision of a comely and grave old man, of a fresh complexion, with white curled hair." After some conversation, this man gave him the following prescription:—"To-morrow morning go into the garden, and there take two leaves of red sage, and one of blood-wort; and put these three leaves into a cup of small beer, and drink thereof as oft as need requires; the fourth morning cast away these three leaves, and put in fresh ones. Thus do for twelve days together, and thou shalt find, ere these twelve days be expired, through the help of God, thy disease will be cured, and the

frame of thy body altered," &c. WALLAS followed the directions thus prescribed, and was restored to health within the days mentioned.

The foregoing case reminds us of some passages of the curious narrative of Aristides, the rhetorician, in which he ascribes the cure of his tedious complaints to visionary directions obtained in dreams of the same kind as in the case of John Wallas. In these and similar instances, it is probable that the sanative instinct manifests itself in dreams through the medium of the imagination, which represents the salutary advice as proceeding from some suppositious personage, while, in reality, it emanates solely from the sanative instinct of the patients themselves; and this remark equally applies to the dreams alleged to have been obtained in the ancient temples. In all such cases, too, some modification of the somnambulistic or sleep-waking affection may be presumed to be complicated with the primary disease.

ST AUSTIN (*De Civitat. Dei*, Lib. 22, cap. 8) speaks of one Innocentia, a most religious woman, who having a cancer in her breast, the most skilful physicians doubted the possibility of a cure. But, *in her sleep*, she was admonished to repair unto the font where she had been baptised, and there to sign that place with the mark of the cross, which she did, and was immediately healed of her cancer. The same author gives an account of a number of wonderful cures wrought by the relics of the martyrs, analogous to those noticed and commented

upon in the first volume of *Isis Revelata*, and probably explicable upon the same principle—viz., an alteration of the condition of the nervous system, and whole bodily *crasis*, produced by mental causes, which may have a vast and inappreciable influence upon corporeal disease.

AMBROSE had it revealed to him, in his sleep, where the bodies of the martyrs, PROTASIUS and GERVAS, were buried. A blind man approaching near to the bodies, is said to have instantly recovered his sight. Another was cured of his blindness by the relics of the martyr STEPHEN. A child playing abroad, a cart-wheel ran over him, and bruised him, so that it was thought he would immediately expire; but his mother carrying him into the house that was built to honour the memory of ST STEPHEN, life and health were miraculously continued. ST AUSTIN mentions many other cures performed by ST STEPHEN's relics.

"It would be endless," observes INCREASE MATHER, "to enumerate how many in popish countries have been cured of diseases by touching the image of this or that saint. Nay," he adds, "some whose bodies have been possessed with evil spirits, have in that way of superstition found relief."

We are aware that cases of the description of the preceding are considered by many incredulous persons as opening up a wide and fair field for the exercise of philosophical scepticism, and that any author who, in this age of intellect, ventures to relate such stories, without, at the same time,

denouncing them as utterly incredible and absurd, must expect to be unmercifully assailed with ridicule. But many of the narratives in question, as has been shown upon former occasions, rest upon the most ample and unimpeachable evidence—evidence much too strong to be set aside merely because of the apparent strangeness of the several narrations. They have been scrutinised by the acute eye of the most searching scepticism, and have escaped uninjured from the severest ordeal of criticism. The facts themselves, indeed, have been sufficiently substantiated, although the *rationale* of the processes may have been involved in mystery. The principal argument advanced against their credibility consists of an alleged impossibility; and this is merely a matter of opinion, which cannot be held to invalidate the facts, which were matters of notoriety at the periods when they occurred. Moreover, these facts, admitting their reality, are perhaps capable of being divested of their apparently miraculous character, and of being explained upon strictly philosophical principles; and numerous as they are in themselves, they are also strongly corroborated by the analogous and unquestionable phenomena of Animal Magnetism.

Should the recent interesting experiments of Baron Reichenbach, and of his learned and ingenious translator, Dr Gregory of Edinburgh, be ultimately confirmed and accredited by philosophers, they will unquestionably produce a new era in the history of magnetic science. It has been said, indeed, that

there is a vulgar credulity which predisposes some minds to give credit to these apparently wonderful narratives of which we have been speaking; but there is also, on the other hand, an equally vulgar and most unphilosophical incredulity, assuming the appearance of superior illumination, and predisposing to general scepticism, which is far more foolish, and offensive, and mischievous, than the former. "Such things," as a celebrated author observes, "may be preternatural, and yet not miraculous; they may be out of the ordinary course of nature, and yet imply no alteration of its laws."—(SOUTHEY, *Life of Wesley*, I., 26, 27.) Indeed, they are only viewed as miraculous so long as we remain ignorant of the laws which regulate the development of those abnormal states of the organism in which the incidents naturally originate. In this particular case, therefore, scepticism may be said to proceed entirely from ignorance. In such matters, indeed, it sometimes happens that the opinions of the learned are anticipated by the vulgar. *Sæpe plebi aliquid notum est, quod ipsi propter assuetudinem non videtur singulare, et tamen in oculis Physicorum est mysterium, illos in admirationem rapiens, quando id videri ipsis contingit.*—(WOLF, *in C. G. Kratzenstein* Epist. Physic.)

The vulgar, indeed, are less apt to be mistaken in regard to the observation of facts, than to the correct appreciation or explanation of what they perceive. The learned, in their own conceit, on the other hand, decline to admit the reality of facts,

unless they are found to be immediately capable of being satisfactorily explained upon the principles of some previously excogitated theory; but

> "There's nothing happens but by natural causes,
> Which in unusual things fools cannot find,
> And then they call them miracles."

For our own part, we confess that we are disposed, upon the present occasion, to side with the vulgar, and to hold that facts are independent of all theory.

It has been elsewhere observed, that, in the natural Somnambulism, as well as in that same affection when artificially produced by the magnetic treatment, there is frequently manifested an entire annihilation of the corporeal sensibility—a phenomenon which leaves no doubt in regard to the reality of the affection. In these states, individuals have been severely pinched, and pricked with pins; their eye-lashes have been burnt with candles; the loudest noises have been made close beside them—such as violent screaming, firing of pistols, &c. Spanish snuff and volatile aromatics have been thrust up their nostrils; their bodies have been subjected to the burning of *moxa;*—nay, the most painful surgical operations have been performed upon them:—and all this without exciting the smallest apparent sensation. In none of these species of the ecstatic paroxysm, indeed, which generally occurred in the ordinary magnetic practice, could any direct experiments have been made with propriety, in order to ascertain how far this

impossibility might with safety be carried. But this defect seems to have been pretty amply supplied, in rather a singular manner, by the accounts which have been transmitted to us relative to the organic state of many of those unfortunate individuals who, in former times, were accused of the practice of witchcraft, or who were supposed to be suffering from its effects. It would lead us too far, were we to enter into a minute detail of these histories. At present, therefore, we shall merely refer our readers to the case of Christian Shaw, which is reported at length in the history of the Renfrewshire witches. This girl was held to be decidedly bewitched, according to the ideas of those times; yet her case was evidently nothing more than a natural disease, probably hysterical catalepsy, complicated with sleep-walking paroxysms; and the phenomena manifested in her case were precisely of the same character with those which were found to occur in many similar instances adduced in the works of medical authors, and especially in the writings of the animal magnetists. But the true nature of such cases, was, until lately, but imperfectly understood, or, rather, entirely misapprehended.

Similar phenomena, too, will be found related in the accounts which were drawn up and published, at the time, of the organic condition of the convulsionaries of St Medard, in France. With regard to these last accounts, Dr Bertrand observes, " the facts they enumerate are strange and inconceivable;

but they are so well attested, and it was so impossible for the observer to be deceived in regard to them, that if we venture to deny their reality, we must absolutely cease to look upon testimony, in any case, as a means of arriving at certainty." The accounts in question relate to those abnormal modifications of the state of the organism, which rendered the bodies of the convulsionaries capable of resisting the ordinary causes of injury or destruction, during the application of what was called the *grands secours*.

This application—the nature of which has been explained in the article CONVULSIONARY of the *Dictionary of the Medical Sciences*, tended to manifest the extraordinary insensibility, and even, to a certain extent, the invulnerability of the bodies of the convulsionaries. Thus, Jane Mouler, a girl of twenty-two or twenty-three years of age, standing erect with her back resting against a wall, received upon her stomach and belly one hundred blows of a hammer, weighing from twenty-nine to thirty pounds, which were administered by a very strong man. This girl declared that she could only be relieved by very violent blows; and CARRÉ DE MONTGERON, the historian of these occurrences, who had undertaken to apply them, having given her sixty with all his force, the woman found them so insufficient, that she caused the instrument to be placed in the hands of a still stronger man, who administered the hundred blows she believed neces-

sary. In order to test the force of the blows, CARRÉ DE MONTGERON tried them against a stone wall. "At the twenty-fifth blow," says he, "the stone upon which I struck, which had been shaken by the preceding efforts, became loose; every thing that retained it fell on the other side of the wall, and made an aperture more than half a foot in size."

The operation of the plank—another method of administering the *grands secours*—was performed, according to the author of the *Vaens Efforts*—an antagonist of the convulsions—by placing upon the body of the convulsionary, who lay upon the ground, a plank, or board, which entirely covered her; and, then, as many men mounted upon this board as it would admit, the convulsionary supporting them all. It is said that thirty men have mounted, at once, upon the plank; from which it results, as CARRÉ DE MONTGERON observes, that this girl sustained a weight sufficient to crush an ox.

The foregoing is but one example, amongst a number, of the astonishing degrees of corporeal insensibility and muscular resistance, which have been occasionally manifested in the state of the cataleptic ecstasis. It is not likely that any similar experiments would be made with a view to verify that very high degree of the abolition of the normal sensibility in the ordinary somnambulism; but here, too, enough has been done to establish the reality of the fact; and those physicians who have

had an opportunity of witnessing cases of catalepsy, may, perhaps, have become acquainted with some analogous phenomena.

Facts such as those we have been considering, indeed, are naturally viewed with the most obstinate scepticism by those individuals who have not investigated the subject; and they are generally regarded as convincing proofs of the blind credulity of the reporters. But the judgment of such persons is evidently warped by ignorance and prejudice. For, independently of the direct and irrefragable evidence by which these facts are substantially supported in the testimony of respectable and competent eye-witnesses, the attentive and dispassionate inquirer may discover many analogies which demonstrate, at least, the possibility of the phenomena in question. For example: "The effects of insanity on our ordinary sensibilities are, in many cases, very extraordinary, and, apparently, incomprehensible. Very delicate mad people have been often known to expose themselves to the weather, and to sleep on the bare, cold, damp ground, for nights in succession, without suffering any inconvenience. Others have gazed for entire days at the sun, without any injury to vision. Similar instances have occurred in the case of fanatics of all religions, and of all times. *It would seem that physical sensibility diminishes in proportion as cerebral excitement increases, and that, during the paroxysm, pain may cease altogether, or be changed into a state of well-being.* We see madmen frequently commit horrid

mutilations with very blunt instruments,—sometimes with red-hot iron,—without exhibiting the smallest symptom of pain, but, on the contrary, the strongest appearance of pleasure."

These facts seem to countenance or support the theory, originally, it is believed, propounded by REIL, and subsequently adopted by other eminent foreign physiologists, relative to the two opposite poles of nervous influence in the human organism; and to favour the hypothesis, that the laws of magnetism prevail,—although, perhaps, in a peculiarly modified form,—in the organic, no less than in the inorganic world; and this circumstance may justify MESMER in adopting the name by which he characterised his discoveries.

CABANIS, in his *Rapports du Physique et du Moral de l'Homme* (Tom. I., pp. 121, &c.), makes some very pertinent observations upon this subject: —" Let us here remark," says he, " that the sensibility acts in the manner of a fluid, of which the total quantity is determined, and which, whenever it is thrown in greater abundance into one of its canals, diminishes proportionally in the others. This becomes very perceptible in all the violent affections, but especially in ecstasies, when the brain, and some other sympathetic organs, enjoy the greatest degree of energy and activity, while the faculties of sensation and motion, while life, in a word, appears to have abandoned all the rest of the system. In this violent state, fanatics have sometimes received, with impunity, grievous wounds, which, in their natural

state, would have been mortal, or very dangerous; for the seriousness of those accidents which ensue from the action of bodies upon our organs, depends principally upon the sensibility of these last; and we see every day that what would be a violent poison for a healthy man, has scarcely any effect upon a sick person."

It is worthy of being remarked, that, in the early practice of MESMER, and his first disciples, the principal object of the magnetic treatment seems to have been to excite strong nervous re-actions, or convulsions, in their patients, similar to those which, as we have seen, occurred to the religious fanatics in the days of WESLEY, WHITFIELD, &c. At that period, these convulsions were considered to be salutary crises; and, in consequence, the magnetisers of those days were always desirous of obtaining such effects as the most undoubted proof of the efficacy of the operation. Since the valuable discoveries of the Marquis de PUYSEGUR, however, the magnetic treatment has undergone a complete change. The convulsive crises, or strong re-actions, it is believed, still have their advocates, especially among medical men, who do not hesitate to employ heroic remedies; but they are not in general sought to be produced. When they do occur, they are immediately moderated, or altogether checked—every possible attention is paid to the comfort and tranquillity of the patient—and all means are employed to render the corporeal feelings as agreeable as the mind is serene

and exalted. Of the phenomena manifested in these states, we shall have occasion to speak hereafter.

CHAPTER XLVIII.

In some of the preceding chapters of this treatise, we have taken an opportunity of adducing several instances of the manifestation of the prophetic faculty, upon various occasions, as in the case of the Indian Brahmin, mentioned by Mr Forbes; in those of *Joan of Arc*, of *St Hildegardis*, and others; and in the phenomena of the Second Sight, in the Highlands of Scotland, and elsewhere. Whenever this phenomenon appears, we may be assured that it is the result of some modification of the ecstatic affection, either in a temporary and transitory, or in a more permanent and constitutional form. In regard to the prophets and seers of the Old Testament, we are taught that their inspiration was derived immediately from the Deity. *The hand of the Lord came upon them, and they prophesied.* For an explanation of the divinatory gifts of later times, however, after the cessation of Scriptural prophecy, we must look to other and more natural causes; and these causes we shall probably find in the development of those ecstatic states, to which, in certain individuals, and in peculiar circumstances,

the corporeal and mental powers are subject; and which are found to occur in an apparently natural manner, in consequence, it would seem, of some organic idiosyncrasy, or they may be occasionally excited by artificial means. The only test we possess of the reality of the state itself, in the case of the exercise of prophetic powers, consists in the actual verification of the events predicted. Of the Scriptural prophets we have already spoken in a preceding part of this treatise, and the sacredness of their character precludes all profane speculation on the exercise of their powers. But we shall now take the liberty of adducing two or three additional instances of the manifestation of the prophetic faculty in the natural ecstatic crisis. In selecting these instances, we shall endeavour to bring forward such as are not founded merely upon hearsay evidence, which is generally, if not always unsatisfactory, but cases which can be, in some measure, supported, or, at least, corroborated, by documentary evidence.

In the summer of 1810, a German traveller in Sweden, in a letter dated the 16th of June in that year, which was printed in some of the periodical publications of the times, discovered the following document, which, at the period of the abdication of Gustaphus Adolphus, and even previously, had been extensively circulated in manuscript throughout that kingdom. The document in question relates to a singular vision of Charles the Eleventh of Sweden, in the year 1676. It was published, in

German, in the fourth Number of the *Vaterländisches Museum*, Hamburgh, 1810, and, at a later period, at Copenhagen, in the Danish language, and in a separate pamphlet. It was, also, subsequently inserted, in an English translation, in the *New Monthly Magazine and Literary Panorama*, No. 67; Lond. 1819. The frequency of the republication of this document, in various languages, shows that it was not considered as an ingenious fiction, got up for some temporary, perhaps political purpose; but as a genuine document, containing an old prediction of the ultimate fate of an unfortunate royal dynasty. The anonymous German traveller, above mentioned, makes the following observations in regard to the vision to which the document refers:—

When, in the year 1809, King Gustavus Adolphus was transferred from the throne to a prison, the people, relying upon certain prophecies and revelations, appear to have fallen into a state of cold indifference, and dark expectation in regard to the future. The times appeared portentous; there seemed to be, amongst all ranks, a deep feeling in regard to the mysteries of the future. The sword of fate was impending over the nations of Europe, and the events of the time present gave rise to grave forebodings in regard to that which was to come. The people were disposed to listen with greedy ears to all kinds of tales, visions, and prophecies, relating not only to their own fate, but to the destiny of nations.

In these circumstances, a singular tale was propagated in regard to a vision which had appeared to Charles the Eleventh of Sweden, in which those bloody and fearful events were predicted which had fallen upon the living generation. Long before these times, with their actors and events, could have been thought of, this vision ran through several hands, as a political and psychological curiosity, its origin being unknown; although by some it was said that it took its rise from an original document preserved in the national archives. Copies of it were also said to be in circulation among the people. The editor of the *New Monthly Magazine* merely says, in his short preface, "that the document itself has been mentioned in various traditions for the last 100 years." The English translation differs, in some unessential points, from the German and Danish.

The following is a translation of the narrative of the Royal vision, as given in Professor ESCHENMAYER'S *Archiv für den Thierischen Magnetismus*, vol. vii. :—

"I, Charles the Eleventh, present King of Sweden, on the night between the 16th and 17th of December 1676, was more than usually afflicted with my hypochondriacal malady. I awoke about half-past eleven o'clock, and as I cast my eyes towards the window, I observed that the royal saloon was strongly illuminated. I then said to the Councillor of State, BIELKE, who was with me in the chamber,—'What light is that in the saloon?

I am afraid it is on fire.' He answered,—'Oh, no, please your Majesty, it is the light of the moon, which is shining upon the window.' I was satisfied with this answer, and turned towards the wall, in order to enjoy some repose; but I was inconceivably troubled, and again looked out, and again perceived the light. I then said,—'Here all is not right.' 'Nay,' said the great and well-beloved Councillor Bielke, 'it is nothing but the moon;' and, at the same moment, he came to inquire how I was. I then asked this gentleman whether he had perceived anything wrong—any fire in the saloon. He answered, after a short silence,—'No, thank God! it is nothing; it is only the moonshine that makes it appear as if there were light in the saloon.' I was again somewhat satisfied; but casting my eyes again in the same direction, it appeared to me as if there were people there. I then rose, threw on my night-gown, and went to the window and opened it; and I then perceived that it was quite full of lights. I then said,—'Good people, there is something wrong here. Depend upon it, that he who fears God needs to fear nothing else in the world.' I ordered those present to go down to the officer of the watch, and to request him to bring up the keys. When he came up, I went along with the man to the locked-up secret passage over my own room, to the right of Gustavus Erichson's bedroom. When we came there, I ordered the officer of the watch to open the door; but, from fear, he begged I would be graciously pleased to excuse

him. I then applied to the State Councillor, but he also declined. I then requested the Chancellor Oxenstierna, who never was afraid of anything, to open the door; but he answered,—'I have sworn to venture body and blood for your Majesty, but never to open this door.' I then began to be myself a little alarmed, but resumed courage, took the key, opened the door, and found the apartment, even the floor, covered with blood. I trembled along with the whole company. We then passed through the door of the royal saloon. I again ordered the officer of the watch to open the door, but he begged to be excused. I then requested others of the company to do so, but they all declined. Thereafter, I took the key myself, and opened the door; and when I had placed one foot within the apartment, I drew it hastily back in alarm. I wavered thus a little, and then said,—'Gentlemen, will you follow me, and we shall see how the matter stands? perhaps a gracious God may reveal something to us.' They all answered, with a tremulous voice, 'Yes!' We entered. All at once we perceived a large table surrounded by sixteen venerable personages, who had all large books placed before them. Among them was a young King, about sixteen, seventeen, or eighteen years of age, with the crown upon his head and the sceptre in his hand. On the right side, sat a tall, handsome gentleman, about forty years of age, whose countenance indicated uprightness; and, on his left side, an old man about seventy. We obser-

ved particularly, that the young King repeatedly shook his head, while all of these venerable personages struck, with one hand, upon the books. I then turned my eyes away from them, and immediately perceived, near the table, several blocks and executioners with their arms bared, who struck off one head after another, so that the blood began to flow along the floor. God be my witness that I was more than afraid. I looked to my slippers, in order to ascertain whether any of the blood had come upon them; but there was none. Those who were beheaded were, for the most part, young noblemen. I turned my eyes away from the scene, and perceived, behind the table, a throne, which was almost overturned, and near it a man who looked as if he were the president of the state. He was about forty years old. I trembled all over as I drew towards the door, and exclaimed with a loud voice,—'What is the will of the Lord that I should hear? When shall all this happen?' I received no answer; but the young King shook his head several times, while the other venerable persons struck smartly upon their books. I again called out, in a still louder voice,—'O God! When shall this be done?' The young King then answered,—'This will not happen in your time, but in the time of the sixth sovereign after you, and he will be of the same size and figure as thou seest me; and he who stands here represents his guardian; and in the last years of the guardian, the throne will be brought near to its fall by some young noblemen; but the guardian who, under his

reign, persecutes the young lord, will then take up his cause, and they will strengthen his cause, and they will support the throne,—so that there shall never have been so great a King in Sweden, and never shall such another succeed him; and the Swedish people shall be happy in his time, and he shall reach an extraordinary age, and will leave his kingdom without debt, and with several millions in the treasury. But before he can establish himself upon the throne, there will be a great shedding of blood, such as was never before in Sweden, nor ever will be again. Give him, as King of Sweden, your best admonitions.' And when he had said this, every thing vanished, and we alone with our lights remained. We departed in the greatest astonishment that can be conceived, and when we came down to the black room, every thing there, too, had disappeared, and it was in its usual order. We then went up to my chamber, and I immediately sat down to write these following admonitions, in letters, as well as I could.

(These admonitions are kept sealed up; they are opened by each successive King, read, and then resealed.)—"And all this is true, so help me God!"

This document is signed by the King himself, and by the officers of state, who were present during the transactions, viz., CHARLES BIELKE, U. W. BIELKE, and A. OXENSTIERNA.

With the foregoing vision, the reader may compare the history of Sweden from the time of Charles XI. downwards.

Our next prophetic narrative is of a somewhat different character, relating only to a single historical event, and it will be found commemorated in the following works :—J. A. COMMENIUS, *Lux e tenebris novis radiis aucta*, &c., 1665; and *Historia Revelationum* C. COTTERI CHRISTIANÆ PONIATOVIÆ, &c., 1659.

CHRISTIANA PONIATOVIA, or PONIATOWITSH, the daughter of a Bohemian clergyman, was born in Prussia in the year 1610. On the 12th of November 1627, after a severe indisposition, she fell into a singular state of ecstasy, in which she saw many prophetic visions, which she herself recorded in writing. These ecstatic revelations continued until the year 1629, when she was seized with a violent sickness, and, after suffering acute pain, she lay in a state of apparent death. After a time she recovered, assumed a fresh and healthy appearance, and began to relate her visions. She afterwards entirely recovered her health, married a clergyman, had two children, and died in the year 1644. Amongst her many visions, the following is particularly remarkable :—

In one of her ecstatic trances, she was commanded by the Lord to write a letter to the imperial generalissimo, "and well-known tyrant," PRINCE WALLENSTEIN, to seal it with three seals, to take it herself to Gitschin, and to deliver it to himself or his lady. All this she performed to the letter, on the 25th of January 1628. She set out on her journey to Gitschin, in order to obey the

summons, accompanied by three persons who had been pointed out to her in her vision, *viz.* two baronesses, and one medical gentleman, MICHAEL LIBRARIO; and, on her journey, she saw a multitude of angels surrounding the carriage. WALLENSTEIN himself being from home, she delivered the letter to his lady; and, in her presence, she fell into one of her ecstasies, and said that the Lord had commanded her immediate return, because this house was not worthy of his presence.

COMMENIUS relates that WALLENSTEIN was very much amused with this occurrence, which he endeavoured to turn into ridicule. "My Lord, the Emperor," said he, "receives all sorts of letters from Rome, Constantinople, Madrid, &c., but I even from heaven."

But, farther, on the 11th of December, Christiana had a dream, in which she beheld WALLENSTEIN walking about in a bloody cloak, and attempting to mount up, by means of a ladder, into the clouds; but the ladder broke, and he fell down upon the earth, where he lay prostrate, vomiting hideous flames from his mouth, and, from his heart there flowed blood, pitch, poison, &c., until a dart, shot down from heaven, struck him to the ground, upon which an angel exclaimed: "This is the day of which the Lord hath said he would then put an end to this miscreant—the day on which, if he were not converted from his evil ways, he should perish miserably and without mercy." This happened, as is well known, in the year 1634, when WALLENSTEIN

was cruelly assassinated at Egra. The event thus verified the prediction of the ecstatic visionary.

CHAPTER XLIX.

Our third narrative in support of the occasional manifestation of the prophetic faculty, independently of divine inspiration, is of a more recent date, and, consequently, it is more capable of being confirmed, both by direct evidence, and by collateral and circumstantial proofs. It relates to the death of Pope Ganganelli, and the choice of his successor by the conclave of cardinals, after that event; and the particulars of this curious prophecy are contained in a modern work entitled, *Nouvelles considerations puisées dans la clairvoyance instinctive de l'homme*, &c.; by Theodore Bouys; published at Paris, in 1806.

M. Bouys first gives an account of the event itself, taken from the work of the Abbé Proyard, entitled, *Louis XVI. detroné avant d'être Roi;* which account we translate, in a somewhat abridged form, as follows:

The death of Ganganelli was marked with the seal of the divine vengeance. It was accompanied by circumstances singular in themselves, and which manifestly arose out of the natural order of things. These circumstances were witnessed by the whole

inhabitants of the city of Rome, and are confirmed by the judicial procedure instituted by GANGANELLI himself, and terminated by his successor, and to which the utmost publicity was given.

During the period when GANGANELLI persecuted, with the greatest zeal, the miserable remnant of the society of the Jesuits, which he had previously annihilated, he learnt that there circulated, throughout the whole pontifical states, certain pretended prophecies which menaced himself with a speedy and calamitous death. At first, the Pontiff was disposed to regard these rumours with contempt; but his imagination soon led him to consider them as an insulting manœuvre of the partisans of his prisoners, the Jesuits. This notion excited his mind, and he issued orders for arresting or incarcerating, at the same time, at Rome, at Orvietto, and at Valentano, the individuals guilty of disseminating these rumours; and, by a supposed analogy, the consideration and investigation of these prophetic crimes was remitted to the commission already charged with the task of prosecuting the crimes of the Jesuits.

The result of these investigations was, that the rumours which had so much alarmed the Pope were found to have their only source in a poor ignorant peasant girl of the village of Valentano, in the diocese of Montefiascone, who could neither read nor write, but who had obtained some celebrity in consequence of the accomplishment of certain predictions she had uttered, and which had been disregarded even by the tribunal of the Inquisition, to

whose investigation they had been submitted. The Pontiff was also apprised that this girl, at the moment she was arrested, without exhibiting any symptoms of suspicion or alarm, only said to the commissioner, Jerome Pacifici, and his executive officers: "GANGANELLI *imprisons me, but* BRASCHI *will liberate me.*" He was also informed, from the same source, that the Curé of Valentano, who was arrested at the same time, and for the same reason as his parishioner and penitent, without exhibiting any more uneasiness than she did, exclaimed, as if transported with joy: "*That which you have just done has been three times announced to me. Here —take this paper of prophecies which I have collected from my parishioner, where you will find it all in writing.*"

The result of the strictest investigation, made upon the spot, was also favourable to the simple piety and general good conduct of this girl. It will thence be seen that, not satisfied with simply predicting the death of the Pontiff, in the following month of September; to render the prophecy more precise, she fixed upon the period of the equinox. Finally, it will be seen that the prediction of the death of the Pontiff was clothed with circumstances still more incredible; namely, that the Holy Father should publish the sacred year, but should not live to see it; that the faithful, after his death, should not, as usual upon such occasions, kiss his feet; and that his body should not be seen, according to the ordinary ceremonial, in the Church of St Peter.

If these particulars did not much affect GANGANELLI, who, like others, regarded them as the extravagant emanations of a delirious brain, it was otherwise with regard to the description given by the girl of an internal conflict experienced by the Pontiff nine months previously, and when she recalled to his recollectiom circumstances which he alone could know; viz., how, when signing the brief for the destruction of the Jesuists, he rose from his bed during the night, took up a pen, threw it down, hesitated, then returned to bed, then rose again for the purpose of signing it, because, for his greater confusion, God had abandoned him to his own counsels. This ray of light agitated rather than enlightened the Pontiff, who only strove to deaden its effects, and to recover his self-possession.

A man was pointed out to him as the most capable of giving him the best information upon the subject of this girl—a Roman ecclesiastic who had formerly been the spiritual director of this prophetess—a respectable priest, and the founder of a charitable institution. Immediately, and without giving himself time to call him, the Pontiff went himself in search of him, on the 27th June 1774, and requested him to tell what he thought of the peasant-girl of Valentano. The pious ecclesiastic, suspecting some interested motive, answered by an exclamation, declaring that he knew her to be an upright and simple person, whom heaven had several times favoured with extraordinary knowledge. GANGANELLI, then, without enquiring farther, hurriedly

broke off the conversation, and said, on returning to his carriage, "*This good man shall not be my prophet.*" He then sought more favourable information, and he found it. The commissioners charged with the investigation of this affair succeeded in tranquillizing him by declaring that the supernatural character discovered in this girl could proceed only from the spirit of mendacity.

This hasty decision, pronounced without any previous investigation, and without hearing the individual inculpated, was flattering and tranquillizing to the mind of the Pontiff. GANGANELLI would no longer doubt the vanity of the predictions which concerned himself; but he still meditated the chastisement not only of her whom the spirit of falsehood had urged to make them, but also of her accomplices, and of the other malicious propagators of these reports, to the number of sixty-two persons, who, he proposed, should expiate their offences in the castle of St Angelo. The punishment of the one, and the arrest of the others, was fixed to take place on the first of October, after the equinox had passed, and when the falsehood of the predictions, and the roguery of those who had disseminated them, should be rendered manifest and inexcusable.

In the meantime, the increasing agitation and disquietude of the Pontiff, combined with the poison of remorse, exasperated a vicious humour which had afflicted him for some time, and, at length, affected his blood, and threw him into a state of general

exhaustion. He visibly lost strength from day to day. He still obstinately protested, however, that he was not sick, and, particularly, that he should not die, and that he should live to falsify the predictions of the prophets of misfortune. He even affected to show himself in public, and drove out in his carriage on the 8th of September. If, on the 10th, his disease confined him to bed, it was but a transient indisposition, which, he assured the bystanders, should not prevent him from repairing from the 12th to the 15th to Castel-Gandolph; that he should be occupied with preparations for a fête on the 4th of October, the day of St Francis; that he should entirely recover his health, and that the prophets of misfortune should be confounded and punished.

In the meantime, notwithstanding the representations of the patient, the danger became only the more imminent, and it was impossible that he could recover. His prisoner, a poor peasant girl, had announced his last hour; she had pronounced sentence upon him, and she did not retract. He must submit. She had fixed the autumnal equinox, and he must die on the 22d of September. It would appear that she who had only fixed the month, and determined the period of the month, could also point out the precise day, and even the hour of the death of Ganganelli. At least, it was very solemnly confirmed that, at the precise hour of his death, on the 22d of September 1774, Bernardine Renzi, shut up in a convent of Montefiascone,

went in search of the Superior, and said to her: "*You may order your community to offer up the usual prayers for the Holy Father. He is dead.*" The Superior having hastened to transmit the declaration which her prisoner had just made to the bishop of the place, the news was soon spread among the inhabitants of the town of Montefiascone, who received it at 10 o'clock A.M., at a distance of eighteen leagues from Rome; while the first courier only brought intelligence in the afternoon that the Pope had died at 8 o'clock in the morning.

All the other predictions of the prophetess, in this case, were equally verified by the actual events. The Pope, indeed, might not have published the jubilee for the year 1775, but he had issued the bull; and thus it was true that he should announce the sacred year, but that he should not live to see it. All Rome knew, and the commissioners, who were in possession of the documents, knew better than all, that it was predicted that the faithful should not kiss the feet of the Holy Father before his sepulture, and that, contrary to the usual ceremonial observed in the case of his predecessors, his body should not be exposed to view in the church of St Peter. Such a prediction was very hazardous, and nothing was more easy than to falsify it. Undoubtedly, the will was not wanting, but they had not the power; for gangrene had commenced while the Pope still lived, and this prevented his body from being embalmed. This last circumstance gave occasion to a report that the Holy Father had been

poisoned by the Jesuits; but for this report there was not the slightest foundation.

While such a succession of extraordinary events occupied the attention of Rome and of Italy, she who had announced them—whom some called a saint, and others a sorceress—beheld their accomplishment without the slightest astonishment. It was recollected that she had said, that, upon the death of GANGANELLI, "BRASCHI shall liberate me." The humble peasant girl, on her part, without retracting her prediction, awaited its fulfilment with the most perfect tranquillity.

With much less confidence than she displayed upon this subject, some of the cardinals, partisans of the deceased Pontiff, could not help betraying their fears, at the opening of the conclave, saying that surely the sacred college would not compromise itself so far as to verify the reveries of a fanatic. The wiser among them, on the contrary, viewing the whole of this portentous affair, more than suspected the finger of God in it, and could not dissemble, from themselves, at least, that the candidate pointed out by a simple peasant girl was still more worthy of being seated in the pontifical chair, than he whom the intrigues of courtiers had forced them, as it were, to elect five years previously. Some friends, too, of the Cardinal BRASCHI, spoke to him, in jest, of the singularity of the prediction relative to his elevation. But the joke terminated seriously by his exaltation to the throne of St Peter, under the designation of Pius VI.

There was now no longer any doubt that she who had so clearly predicted the pontificate of Braschi, would be set at liberty by the new Pontiff, along with those whom malevolence had associated with her as accomplices. But the newly elected Pope, being unwilling that the justice he owed to the prisoners of his predecessor should be suspected of undue favour, ordered their case to be determined by those very persons who had the greatest interest to find them guilty, viz., by that commission, which, without a hearing, had previously harassed and imprisoned them. The embarrassment of these judges was great, but the judicial duty was imposed upon them. It was no longer possible to attribute to the suggestion of the Jesuits a series of predictions so clearly announced, so literally accomplished, and so manifestly independent of all human combinations. The commissioners, therefore, found themselves compelled to recognise in them a supernatural character; but, in order to avoid pronouncing their own condemnation, they decided that the agent in this supernatural business was the Spirit of Darkness; and their definitive sentence, in restoring the persons arrested to their liberty, was to declare them not guilty, but the mere dupes of an illusion of the devil. To accuse the devil of being the author of all this mischief, indeed, was only an expedient of the judges to get rid of the affair, and not a very happy one for themselves. These judges, indeed, found themselves covered with confusion; for how could the father of falsehood have announced not lies, but

truth, and assumed the character, not of an angel of darkness, but of an angel of light?

The sceptics, no doubt, will be disposed to regard the whole of this story of BERNARDINE RENZI as a pure invention of the Jesuits. But M. BOUYS, upon whose testimony we have principally relied in the foregoing narrative, was at considerable pains to ascertain, as far as possible, at such a distance of time, the exact truth of some of the essential facts. With this view, he addressed a letter, in the year 1804, to the Cardinal MAURY, Bishop of Montefiascone, where the village of Valentano, the birth-place of Bernardine Renzi, is situated, requesting that his eminence would have the goodness to communicate to him any information he might be able to obtain, in regard to this story, upon the spot. The Cardinal returned a polite and satisfactory answer to the inquiries of M. BOUYS, which tended to confirm the facts contained in the foregoing narrative. He mentioned that the judicial documents relative to the case of BERNARDINE RENZI had been transmitted to Rome, and that no vestige of them remained in the registry of his tribunal.

The Cardinal then proceeds to say :—"BERNARDINE RENZI was here in the convent of the Visitandines at the time I was appointed Bishop of Montefiascone. She did not seek to be remarked by me; and, for my part, I assumed the appearance of being ignorant who she was. She was, at that time, about forty years of age, and the nuns only once spoke to me about her, as of an honest, simple girl, without

any kind of education. The apostolic chamber paid her board in this convent, until the time when the states of the church were taken possession of by the French. She then left the convent, where she could no longer maintain herself, and retired, not to Valentano, her native place, but to another small town in my diocese, Gradoli, where she lives quietly; and I have never heard any thing of her, either good or bad."

This, we presume, is sufficient to prove the existence and identity of the individual; and the fact of her *clairvoyance* must be determined by the other evidence in her case. But if these facts are established, her complicity with the Jesuits, in the case of GANGANELLI—in itself otherwise improbable—would, in our view, be of little or no consequence.

We had intended to close this chapter on the natural clairvoyance with the very curious case of M. CAZOTTE, the prophet of the first French Revolution; but the narrative of this remarkable case has been already given to the public by my learned friend Professor Gregory of Edinburgh, in his recent very interesting work on Animal Magnetism. Besides, we possess so many striking instances of the development of this particular phenomenon, that the author might with some justice exclaim,—"*Inopem me copia fecit.*"

CHAPTER L.

In the numerous instances, which formerly occurred, of the occasional development of the divinatory faculty, it never appears to have been imagined, even by men of genius and research, that this faculty could have been developed by more than two causes, to one or other of which, accordingly, every case of this description must necessarily fall to be ascribed. These were *divine inspiration*, or *diabolical possession;* and, consequently, every individual, who exhibited such phenomena, was accounted either a saint or a reprobate, according to the peculiar character of the particular manifestation, or the circumstances in which the occurrences took place. Such opinions, it would appear, have been patronised and encouraged by almost all religious denominations and sectaries; and, we believe, that they have not yet been entirely eradicated even from the minds of otherwise learned and intelligent and pious men. This belief itself, however, we are disposed to consider as a remnant of ancient ignorance and heathenism.

But we now approach the period when other views of this subject began to arrest the attention of many ingenious experimental and moral philosophers; whose interesting researches ultimately

tended to modify the previous prepossessions of mankind upon this apparently mysterious subject, by demonstrating that the phenomena in question, when subjected to a more rigid scientific scrutiny, might be explained in a more natural and intelligible manner, upon the principle of a constitutional affection, either congenital, superinduced, or developed by various causes in the human constitution. The steps, by which this important discovery was ultimately attained, were gradual and slow; while the discovery itself, whether we consider its nature, or its importance, as an accession to our scientific and useful knowledge, is, unquestionably, one of the most interesting which has ever rewarded the unwearied perseverance, and ultimately successful efforts, of philosophical investigation. We might compare the feelings of the first discoverer of this new and fertile field of physico-intellectual science to those of that enterprising navigator, who, while in quest of a new terrestrial world, first cast his eager eye, through the ocean-haze, upon the sun-gilt coast of another hemisphere.

It would be difficult, however, to assign the entire merit of this great physico-intellectual discovery to any one individual inquirer. The relative phenomena, as we have seen, had been observed, although incorrectly appreciated, for ages; but these curious phenomena were appropriated, and applied to their own purposes, by a particular caste, who endeavoured to secure them as a monopoly; and they came to be considered much too sacred to be sub-

mitted to the indiscriminate investigation of the profane, lest they should be deprived of all their supposed value in the estimation of the vulgar.

The barbarous ages, which succeeded to the overthrow of the great Roman empire, were naturally unfavourable to the successful prosecution of learning, and to the refined pursuits of intellectual science; but the clouds of ignorance, superstition, and fanaticism were, after the elapse of centuries, ultimately dispersed, in part, by the religious reformation, the controversial writings of the churchmen, and the happy invention of the printing press; and, from that period, the human mind began to recover its natural vigour, elasticity, and freedom, and to expatiate once more at large in the luminous regions of philosophical investigation. Some other important discoveries, which were made about the same period, contributed to arouse and to fascinate the intellectual faculties of the inquisitive; and much interest began to be displayed in investigating the most recondite mysteries of nature, which even the occasional persecution of a bigotted and intolerant hierarchy could not entirely suppress. That many erroneous notions were embraced and propagated in the course of these inquiries, is an unquestionable truth; but it is equally true that the impulse was, upon the whole, of a most salutary character, and that, in addition to some real and valuable acquisitions, many genial ideas were also occasionally thrown out, which operated as lights, or landmarks, to subsequent enterprise.

Among the subjects which forcibly attracted the minds of philosophers, soon after the revival of learning, there was none, perhaps, for a considerable period, which excited greater interest among men of a speculative turn of mind, than the newly-discovered properties of the mineral magnet. We have a multitude of treatises written expressly upon this subject, during the 15th, 16th, and 17th centuries, as well as numerous allusions to various applications of the discovery, in the works of our earlier philosophers and physicians. These treatises and allusions, indeed, exhibit much ingenious but fanciful theory, and not a few supposititious or perverted facts; but many of them also present, amidst these volatile ingredients, a certain solid *substratum* of curious and profound observation and ingenious reasoning. Even a lucky hypothesis may occasionally conduct us, perhaps fortuitously, to a valuable train of facts.

The authors to whom we have here alluded are, unquestionably, our forerunners, or pioneers, in the science of Animal Magnetism; and a treatise, like the present, would appear to be incomplete without some notice of the labours of our most distinguished predecessors in the wide field of this curious enquiry. We shall endeavour to make our retrospect as brief as possible.

We may take the liberty of passing over a few of the earliest writers on Magic and Magnetism—such as FICINUS MARSILIUS, PICUS DE MIRANDOLA, ARGENTIER, JOUBERT, &c., and proceed, at once

to advert to that more celebrated character, THEOPHRASTUS PARACELSUS—a man of extraordinary energy, talents, and eccentricity, whose very errors may be said to have proceeded from an exuberance of imaginative genius. This remarkable man flourished in an age when medical science, to which his mind was particularly devoted, had degenerated into an empty scholastic jargon, and empirical practice; and the Galenic doctors had become mere empty empirics and bunglers in the exercise of their profession.

PARACELSUS made glorious efforts to raise his profession from that ignoble state of degradation into which it had unhappily fallen, and to elevate it once more, upon the firm pedestal of experience and scientific investigation. He was the most accomplished chemist of his time; and perceiving that the unworthy disciples of GALEN, with their venesections, cathartics, and emetics, obtained small success in the actual cure of diseases, and were surpassed by the most wretched and illiterate barbers, itinerant quacks and mountebanks, he could not avoid holding them in the greatest contempt; and his lively genius prompted him to attempt an entire and fundamental revolution in the science and practice of medicine. Throwing aside the works of GALEN, at that time in high repute, he resolved to study physic after a different method. He asked himself the important question: If there were no teachers of medicine in the world, how should I proceed to learn the true art of physic? And the answer was: Nowhere else

than in the open book of Nature, written by the finger of God. This, then, he determined to make his school, throwing aside the books of physicians as empty and unprofitable; resolving, as he says, to be guided, thenceforth, by the great light of nature, and not by the unsteady and flickering glare of the apothecary's lamp.

With this view, PARACELSUS determined to travel; and in order to have the best opportunity of seeing every thing most remarkable in nature, he resolved to travel on foot. Having previously studied metallurgy, he visited and examined the mines in Hungary, Germany, Sweden, and Norway. He travelled throughout almost the whole of the then known world, and industriously sought to store his mind with useful knowledge. "I have gone," says he, "in pursuit of knowledge, even at the risk of my life, and have not been ashamed to receive information even from the poorest itinerant newsmongers and barbers." He also studied anatomy and surgery, and laboured with great success and reputation in this department of medical acquirement. Having thus accumulated a vast store of wisdom and experience, he was appointed a Professor at the University of Basle, the chairs of which were filled by the most eminent men of all countries. During his travels, he had forgotten a great deal of his Latin, and, on that account, he felt himself compelled to lecture in German, which, at that time, was accounted an extraordinary heresy. He was also attacked on the score of his travels, and

the simplicity of his dress and mode of living. He defended himself with much vigour, and some asperity; inveighed against the Galenic lie-a-beds with great bitterness, and closed his defence with the following remarkable expressions:—"Writings must be examined by means of their letters, but nature by means of travelling; and the different lands and provinces constitute the pages of the great code of nature."

In many passages of his works, he manifests the greatest reverence for HIPPOCRATES, who, like himself, had travelled the right path to the temple of truth. He inveighed only against the groundless theory of GALEN, and the subtleties engrafted upon it by the Arabian physicians. It was this, and not the sciences, as alleged by his antagonists, against which he contended throughout the whole course of his life. He incurred also the enmity of the apothecaries, in consequence of the simplicity of his prescriptions. "The apothecaries," said he, "are my enemies, because I don't empty their boxes; my prescriptions are plain and simple, and do not consist of forty or sixty different ingredients, like those of the Galenic doctors. I consider it my duty to cure my patients, and not merely to fill the purses of the apothecaries."

In his treatise on the properties of the magnet, PARACELSUS observes, that "the magnet has long been exhibited to the eyes of all, and yet no one has ever thought of inquiring whether it is possessed of any other powers besides that of attracting iron.

The routine-doctors frequently object to me that I will not follow the ancients. But in what should I follow them? All that they have said about the magnet amounts to nothing. Lay that which I have said upon this subject in the balance, and judge for yourselves. Had I blindly followed others, and made no experiments myself—in that case, I should have known no more than what every peasant sees, viz., that it attracts iron. But every philosopher ought to investigate for himself; and thus I have found that the magnet, besides its most obvious property — that of attracting iron — possesses, in addition, a secret and more universal power."

PARACELSUS then gives a variety of directions for the medicinal exhibition of the magnet; and he mentions a number of diseases in which he appears to consider it a specific. A subject of this nature, however, cannot be adequately discussed by a layman in medicine, although it well deserves to be carefully studied and investigated by the profession. The observations of this eminent man upon the solar, planetary, and atmospheric influences upon the human system, are also well worthy of attention.

The author of this treatise, however, is naturally more anxious to proceed to the consideration of those portions of the writings of PARACELSUS, which appear to be more immediately conversant with the particular branch of the general subject he has undertaken to investigate.

A large proportion of the medical system of PARACELSUS is founded upon magnetism. His language,

however, is not always very clear to a modern reader, and, on this account, it is frequently very difficult to comprehend his precise meaning. He seems to hold that, in the human frame, there exists something of a sidereal nature—something derived from the stars. But although this sidereal substance may be considered as material, yet, in relation to the far grosser body, it may be deemed in certain respects spiritual. This substance he denominates *Magnes Microcosmi;* and he appears to consider this element as connected with the heavenly bodies, and as attracting their influences to itself; and, upon this principle, he endeavours to explain many of the phenomena of nature. In his second book on the Plague, he assumes the fact, that in the human organism there exists a magnetic power which attracts diseases out of the *chaos;* and, in his fourth treatise on the same subject, he maintains that the magnetic power is diffused throughout universal nature; that the human *Mumia* attracts to itself poisonous qualities from the moon, the stars, and other objects; and that, on the other hand, the moon and the stars attract such poisonous exhalations to themselves, and again distribute them to other bodies. All this may be considered as equivalent to what may be denominated atmospheric influences.*

* We give the following specimen of the style of PARACELSUS, in his Latin works, which we frequently find it difficult to translate in an intelligible manner:—

"*Similem attractivam vim in se homo quoque conditam fert, quæ in uno gradu cum magnetica vi versatur. Jam ergo*

It is rather remarkable that PARACELSUS explains the phenomena of infection very much upon the same principles as have been adopted by FREDERICK HUFELAND, in his treatise on *Sympathy*.

The following passage is interesting, as demonstrating the decided opinion of PARACELSUS in regard to the value of Magnetism in its relation to medicine :—" I maintain, moreover," says he, " clearly and openly, from what I have myself experienced, *that such a deep secret lies hidden in Magnetism, as renders it impossible to make any great progress in the knowledge and cure of diseases, without an acquaintance with its principles.*"

For the opinions of PARACELSUS on the subject of dreams, visions, presentiments, forebodings, predictions, &c.—all of which he explains upon magnetic principles — we must refer our inquisitive readers to the works of the author himself.

PARACELSUS was, unquestionably, a very remarkable man, with a highly original genius, improved by self-cultivation. As the great founder of the chemical school of medicine, he was long held in high estimation; and his anticipations of the magnetic doctrines—which, at the present time, are almost daily receiving fresh confirmation—give him

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homo foris secus per vim illam ad se trahit circumstans sibi chaos. Hinc sequitur infectio aëris in homine. Hinc intelligite quod Magnes iste spiritualis in homine sit quærens hominem infectum, si uniatur foris cum chao. Sic sani per magneticam hanc attractionem ab ægris inficiuntur."—PARACELSI Oper. Omn. Genev. 1658. Vol. I. p. 634.

unquestionable claims to our candid consideration. In recent times, we believe, his numerous and valuable writings have been little consulted by professional men; and it must be confessed, that the obscurity of the style in which his peculiar ideas are conveyed, is calculated to repel rather than to attract us to the study of his works.

PETRUS POMPONATIUS was nearly contemporary with PARACELSUS, having been born at Mantua in the year 1462. He was the author of several learned works; one of them entitled *De Incantationibus* (of enchantments), which gave great umbrage, and was violently attacked as heretical, in an age of ignorance and prejudice. The object of the author was to prove that magic and sorcery proceeded from natural causes not yet discovered, and that they were improperly ascribed to dæmoniacal agency. At Rome, this work was placed in the *Index Expurgatorius*.

BAPTISTA VAN HELMONT, a celebrated physician of Brabant, may be considered as the successor of PARACELSUS, in the chemical and magnetic school of medicine. He was born, of a noble family, at Brussels, in the year 1577, and died in 1644. Of this eminent physician, and his peculiar doctrines and discourses, the author of the present treatise has already taken some notice in *Isis Revelata;* and two admirable dissertations on the same subject, by M. DELEUZE, will be found in the *Bibliotheque du Magnetisme Animal,* Tom. I., p. 45, and Tom. II.,

p. 198, Paris, 1817; to which we would earnestly direct the attention of our inquisitive readers.

VAN HELMONT, like his predecessor, PARACELSUS, was a man of extraordinary natural genius and perspicacity; and, like PARACELSUS, too, he distinguished himself as a chemist. But to us, of course, his merits as a magnetist are his most attractive qualifications.

VAN HELMONT asserted the existence of a magical or magnetic power in man, in terms as distinct and decided, as those employed by PARACELSUS. This power, according to our author, lies hidden in the human frame, until roused into exertion by special causes, or upon particular occasions; *it becomes even more active, when the external body is in a state of quiescence; and it is occasionally manifested in dreams of a prophetic character;* so that God may be said to be nearer to man when asleep, than when awake; and he denies the influence of the devil in the production of the magnetic phenomena. The soul, according to VAN HELMONT, is not necessarily attached to any one particular organ, but may be considered as diffused throughout the entire organism. But he regards the *plexus solaris* as its principal residence—the primary organ of the soul—the seat of the sensibility, as the head is that of memory.

We may be permitted to observe, that those men of genius, who have elevated themselves above their age by their scientific acquirements, have very fre-

quently propounded ideas, of which the truth and importance have only been recognised after a long lapse of time. A great proportion of the writings of VAN HELMONT did not become intelligible until after the discovery of MESMER. The reader must also be reminded that VAN HELMONT used the word MAGIC in a favourable sense. All occult science, he says, or that which is elevated above what we acquire by means of sense, observation, and calculation, is *magical;* every power which belongs not to a merely mechanical action, is a magical power, and Nature is the grand magician.

For a complete exposition of the magnetic and other opinions of VAN HELMONT, we must, for the sake of brevity, refer our readers to his own voluminous treatises, and to the authors already referred to, who have expounded and commented upon his peculiar doctrines.

The magnetic doctrines of PARACELSUS and VAN HELMONT were subsequently adopted, expanded, and illustrated, in various ways, by a number of other ingenious authors, amongst others by H. CORNELIUS AGRIPPA, ROBERT FLUDD, ATHANASIUS KIRCHER, WIRDIG, MAXWELL,* a physician of Scottish extraction, &c. The last mentioned author is thought to have approached nearest to the doctrines of the more modern Magnetists; indeed, MESMER has been sometimes accused, although, we think, upon somewhat slender grounds, and with

* *De Medicina Magnetica.* Franc. 1679.

small probability, of having borrowed the essential dogmas of his system from the aphorisms of MAXWELL.

CHAPTER LI.

SOME striking exemplifications of those peculiar organic states we have already described, as occurring either naturally, or produced by the artificial processes of Animal Magnetism, or other exciting causes, may be found in the persons of certain celebrated historical characters, both in active and in contemplative life, as well as in many well-known theosophists and mystical writers at different periods antecedent to our knowledge of the principle in operation, and to the direct and scientific application of the magnetic processes to practical purposes. Among the ancients, we may distinguish ZOROASTER, CONFUCIUS,—PYTHAGORAS and SOCRATES, &c., among the Greeks; and there are several other authors and remarkable personages, in different ages, who might, perhaps, be included, with great propriety, under the same category. The conduct and writings of such persons have frequently been ascribed to monomania, to eccentricity of character, or to actual insanity; although, we suspect, they might be more appropriately attributed to some modification of the ecstatic affections, which we occasionally find associated with considerable intel-

lectual power and scientific acquirement, although more or less abnormal in their manifestations.

A particular and minute examination of the lives, actions, and writings of individuals of this character, so far as they are known, would lead us too far from the immediate object of our present inquiry. We shall, therefore, restrict ourselves to a short account of two individuals, who flourished in comparatively modern times, and who appear to afford pretty apposite instances of the active and the passive affection we have undertaken to illustrate. We allude to the great Arabian Prince and Prophet, MAHOMET, and to the celebrated religious Mystic, SWEDENBORG.

In the few particulars relative to the life and character of Mahomet, to which we shall have occasion to advert, we shall follow the narrative of the latest biographer of the great Arabian Prophet and Legislator, the very intelligent Mr Washington Irving.

We may pass over, as apocryphal, the miracles which are said to have occurred during the infancy of the Prophet, as the precursory signs of his future mission. In his youth, during a journey, he arrived at Bosra, a city inhabited by Nestorian Christians, where he and his uncle were entertained with great hospitality. It is said that one of the monks, "on conversing with Mahomet, was surprised at the precocity of his intellect, and interested by his eager desire for information, which appears to have had reference principally to matters of religion."—"He

indulged the original bias of his mind—a turn for reverie and religious speculation, which he had evinced from his earliest years."—"Intense occupation of the mind on one subject, accompanied by fervent enthusiasm of spirit, could not but have a powerful effect upon his frame. *He became subject to dreams, to ecstasies and trances.*"—"*Often he would lose all consciousness of surrounding objects, and lie upon the ground as if insensible.*" He appears, indeed, to have been constitutionally subject to fits of epilepsy, and to occasional paroxysms of somnambulism, or sleep-waking, and was haunted by dreams and visions. He is also said to have possessed an extraordinary gift of inspiring a devoted attachment in his followers and dependents. In short, he was a powerfully magnetic man.

Such was MAHOMET as an individual. The transactions of his public career are too well known to require repetition.

The religious doctrines propounded by MAHOMET have been subjected to much criticism and contumely; while the motives which regulated his conduct have not escaped the most virulent aspersions. We are disposed to view his character in a somewhat different light. MAHOMET, in our view of his character, was an *energumene*—a religious enthusiast—a fanatic, if you will; but, at the same time, he was a man imbued with high conceptions, and gifted with indomitable energy—in short, a magnetic *clairvoyant*. His honesty, indeed, has

been impeached, but, as we think, without any just cause. In the main points, we concur in the delineation of the character of this great man given by Mr Washington Irving.

"His intellectual endowments were unquestionably of an extraordinary kind. In his diet, he was sober and abstemious; in his dress, simple and unaffected. He was just in all his private dealings. He was naturally of an irritable temperament, but had contrived to bring his temper under great control. In his public career, he has been represented as an unprincipled impostor, and this judgment appears to have been formed from his asserted visions and revelations. But it cannot be proved that these, so far as genuine, may not have proceeded naturally from his magnetic temperament, and were by no means deliberate falsehoods. We must bear in mind, too, that many of the extravagancies—dreams, visions, and revelations—which have been attributed to him, are entirely spurious."

"The miracles ascribed to him are all fabrications of Moslem zealots. He expressly and repeatedly disclaimed all miracles excepting the Koran, which he pronounced to be the greatest of miracles. But the Koran, as it now exists, is not the same Koran delivered by Mahomet to his disciples, but has undergone many corruptions and interpolations. It was not until some time after the death of the Prophet, that the detached passages of the Koran were gathered together and transcribed by the direction of Abu Beker. The heterogeneous frag-

ments, thus collected, were thrown together without selection, without chronological order, and without system of any kind."

In reviewing the whole conduct of Mahomet, we have come to the conclusion that he was no conscious impostor, but that he acted under the impulses of an enthusiastic and visionary spirit. "We find him repeatedly subject to trances and ecstasies in times of peculiar agitation and excitement, when he may have fancied himself in communication with the Deity, and these were almost always followed by revelations." With Mr Irving, therefore, "we are far from considering Mahomet the gross and impious impostor that some have represented him." He was, undoubtedly, a man of great genius and suggestive imagination; but it appears to us that he was, in a very considerable degree, the creature of impulse and excitement, and very much at the mercy of circumstances. The magnetic temperament, when powerfully prevalent in the idiosyncrasy, very frequently assumes a religious or devotional character. It did so decidedly in the case of Mahomet. We are told that "prayer, that vital duty of Islamism, and that infallible purifier of the soul, was his constant practice. *Trust in God* was his comfort and support in times of trial and despondency. On the clemency of God he reposed all his hopes of eternal happiness. *Ayesha* relates that, on one occasion, she inquired of him, 'Oh, Prophet! do none enter paradise but through God's mercy?' 'None, none, none!' replied he, with

earnest and emphatic repetition. ' But you, oh Prophet, will not *you* enter excepting through his compassion?' Then Mahomet put his hand upon his head, and replied three times, with great solemnity: ' Neither shall I enter paradise unless God cover me with his mercy.'

" When he hung over the deathbed of his infant son, Ibrahim, resignation to the will of God was exhibited in his conduct under this keenest of afflictions; and the hope of soon rejoining his child in paradise was his consolation. When he followed him to the grave, he invoked his spirit, in the awful examination of the tomb, to hold fast to the foundations of the faith—the unity of God, and his own mission as a prophet. Even in his own dying hour, when there could be no longer a worldly motive for deceit, he still breathed the same religious devotion, and the same belief in his own apostolic mission. The last words that trembled on his lips ejaculated a trust of soon entering into blissful companionship with the prophets who had gone before him.

" It is difficult to reconcile such ardent, persevering piety with an incessant system of blasphemous imposture; nor such pure, and elevated, and benignant precepts as are contained in the Koran, with a mind haunted by ignoble passions, and devoted to the grovelling interests of mere mortality; and we find no other satisfactory mode of solving the enigma of his character and conduct, than by supposing that the ray of mental hallucination which

flashed upon his enthusiastic spirit, during his religious ecstasies in the midnight cavern of Mount Hara, continued more or less to bewilder him with a species of monomania to the end of his career, and that he died in the delusive belief of his mission as a prophet."

Such was MAHOMET,—the man who gathered together the scattered tribes of Arabia, and disseminated those religious doctrines which subsequently became diffused over a large portion of the Eastern world. In subsequent times, indeed, a number of fanciful dogmas and ceremonial usages became engrafted upon the original creed of the prophet of Islam; but these must be considered as excrescences upon the simple tenets of its founder, and not sanctioned by his precepts or example.

It is unquestionable, that a great proportion of the original articles of the Mahometan faith were borrowed from the Old and New Testament Scriptures. But in the religion of Islam, our Saviour was held to have been merely a prophet of God, whose mission was superseded by that of Mahomet.

EMANUEL SWEDENBORG was a very remarkable genius in more than one respect, although he is now chiefly known as the founder of a new and very peculiar religious sect. He was born at Stockholm in the year 1688. In the earlier period of his life, he devoted himself, with great zeal, industry, and success, to the study of the physical sciences—mineralogy, mathematics, astronomy, &c.; and he afterwards travelled into various foreign lands—England,

Holland, France, and Germany—in pursuit of knowledge. He then returned to his native country, where he attracted the notice of Charles XII., by whom he was appointed assessor of the College of Mines; and he distinguished himself by the invention of certain machinery for the use of the King in transporting his artillery to the siege of Fredericks-hall. He also employed himself, about this period, in the publication of several treatises on algebra, monetary science, the orbits of the planets, the tides, &c., for which he received the thanks of the government, and obtained a patent of nobility. On matters connected with his official duties, he visited the Swedish and Saxon mines, and wrote instructive treatises on these subjects; and, with similar objects in view, he went to examine the mines of Austria and Hungary. About this period the academies of Upsala and Petersburgh sent him their respective diplomas. His *Opera Philosophica et Mineralogica* appeared in 1734 in three folio volumes, and were well received by the learned throughout Europe. Between the years 1738 and 1740, he enlarged his acquisitions by his travels in France and Italy; and upon his return to his native country, he published his work on the *Economy of the Animal Kingdom*, which contributed to extend his reputation as a natural philosopher.

In the year 1743, while sojourning in London, SWEDENBORG, who had hitherto been entirely occupied with the study of material nature, had a vision, in which, according to his own account, he received

a call to establish an intercourse with the realm of spirits. Whether from a constitutional predisposition, from the exhaustion produced by incessant mental labour, or from other causes, the mind of the great naturalist suddenly underwent a complete change: The eyes of the inner man were suddenly opened—he became ecstatic; henceforth, his whole occupation consisted in seeing and conversing with spirits, and in committing to writing the things that were revealed to him from the invisible world. The works which he published after this period, and which, he tells us, he wrote as the Secretary of the Lord, were printed chiefly at his own expense. These mystical publications attracted a number of readers and admirers, and, subsequently, made many converts to his spiritual views.

SWEDENBORG, however, was no common impostor; he was merely an enthusiast—a visionary—a *crisiac*. He became the founder of a peculiar religious sect, called, after his name, the *Swedenborgians*, which gradually increased to a pretty numerous body, and ultimately diffused itself over different quarters of the world. Of their peculiar doctrines it is no business of ours to speak. They are a quiet, harmless, mystical sect, expectants of the New Jerusalem; and they generally, it is believed, accept the doctrines and phenomena of Animal Magnetism, which they conceive to be favourable to their own religious views.

The idiosyncrasy of SWEDENBORG exhibits a close analogy to that of several other ancient and modern

characters: SOCRATES, PLATO, PLOTINUS, PORPHYRY, BEHMEN, BUNYAN, FOX, PASCAL, GUION, BOURIGNON, and various other mystics; in whom the sensibility appears to have predominated, in a greater or less degree, over the intellect. In order to comprehend the thoughts and expressions of such individuals, we must endeavour to divest ourselves of our corporeal, fleshly nature, and to become wholly spirit—like the Eastern devotees, the natural crisiacs, or the magnetic somnambulists.

"SWEDENBORG," says Mr EMERSON, "has rendered a double service to mankind. By the science of experiment and use, he made his first steps: he observed and published the laws of nature; and ascending by just degrees, he was fired with piety at the harmonies he felt, and abandoned himself to his joy and worship. This was his first service. If the glory was too bright for his eyes to bear, if he staggered under the trance of delight, the more excellent is the spectacle he saw, the realities of being which beam and blaze through him, and which no infirmities of the prophet are sufficient to obscure; and he renders a second passive service to men, not less than the first—perhaps, in the great circle of being, and in the retributions of spiritual nature, not less glorious or less beautiful to himself."

CHAPTER LII.

We now approach the period of modern practical experiment, when the remarkable facts, of which we have been hitherto attempting to prove the reality, by numerous instances of their actual occurrence, were, at length, demonstrated with such clear and incontrovertible evidence as ought to have put even the most inveterate and the most outrageous scepticism to silence, at least, if not to assent; and which tended to throw an effulgence of light upon certain otherwise inexplicable phenomena, which had been previously ascribed to obscure, inadequate, or supposititious causes.

The modern science of Animal Magnetism, indeed, is essentially and deeply founded in nature. The doctrine itself has been entirely deduced from the results of ordinary experiment and observation, in the same way as the sciences of the mineral magnetism, of electricity, and galvanism; and the conditions upon which the action of this new agent has been found to depend, are so exceedingly simple, in so far as they have been hitherto ascertained, that many ignorant and incredulous persons have treated the bare enunciation of them with levity and ridicule, as, apparently, at first sight, utterly inadequate to the production of the alleged effects, which last,

therefore, are inconsiderately rejected, at once, as apocryphal. It is only, indeed, after repeated experiments, and a long and attentive study of the authenticated phenomena, that we become persuaded, or, rather, feel ourselves compelled to admit the reality of the asserted agency. It is a well known fact, that almost all of the modern advocates of the doctrine of Animal Magnetism were originally the most determined sceptics. The irresistible force of the evidence gradually extorted from them a full acknowledgment of the truth.

We beg leave to direct the attention of our readers to a few simple facts.

In all ages, and, probably, amongst all nations, a certain sanative efficacy has been usually ascribed to the touch of the human hand, to the placing of it upon the body of a sick person, or gently rubbing with it (*tractim tangere*) any part of the body that may happen to have been exposed to injury. This fact, indeed, must be quite familiar to all of us from our childhood, although, for ages, both philosophy and therapeutic science disdained to pay any attention to an instinctive process, so natural and so simple; and, consequently, no attempt was made to signalise and generalise the phenomena, or to assign any satisfactory reason for the soothing influence of this simple operation. But, as the author has observed elsewhere, it will probably be found, upon due investigation, that nature never confers a general instinct without having some particular object in view; and, in the present instance,

the specific end and purpose are so immediately obvious, that it appears truly surprising that these should so long have escaped notice, or, rather, that having been once noticed—and we shall presently see that, in remote times, manipulation was a well-known and very prevalent remedial process—it should ever afterwards have been overlooked and neglected. Mankind frequently travel far and wide, in order to discover something which actually lies at their own doors. But, notwithstanding the pride of science, we humbly presume to maintain that philosophy can never suffer any real degradation by availing itself of the simple and obvious indications of nature.

In point of fact, have not many of the sciences derived their origin from casual observations equally insignificant in appearance?

Natural instinct prompts a patient to apply his hand to any particular part of his body in which he feels pain. If he should happen to have received a blow, or any local bodily injury, the hand instinctively moves towards the suffering part, and probably rubs it gently. In like manner, in the case of a headache, or any other painful morbid affection, it almost invariably happens that we naturally seek relief from the application of the hand to the region where the pain is felt. *Ubi dolor, ibi digitus.* In similar complaints, too, an alleviation of pain is frequently experienced from the same operation, when performed by another person, with the serious intention of relieving the painful sensa-

tion. The almost instantaneous relief which may be thus administered, especially in the case of certain spasmodic affections, is now well known to every practical magnetiser. This last mentioned process, indeed, is familiarly known and appreciated in the nursery, where it is frequently resorted to by the female attendants upon children. When a child has been accidentally injured, or is otherwise suffering pain, it usually runs to its mother, or its nurse, who places it on her knee, presses it to her breast, applies her hand to the part affected, rubs it gently, and, in many instances, soothes the painful sensation, and, probably, sets the child asleep. This is Animal Magnetism, in its most simple and most natural, although, perhaps, its rudest form. "Magnetism," says an eminent magnetiser and practical writer on the subject—"Magnetism is as necessary to the young infant as the milk of its nurse. Nature has conferred the instinctive feeling of its benefits upon all mothers. Their caressing and affectionate hand, the gentle and genial warmth of their breast and their breath, form around the tender infant a magnetic atmosphere incessantly active, which constitutes the best rampart, and the most efficacious remedy against the causes of all those various diseases which are so frequently and so rapidly fatal at this early period of life."

Such is, in a few words, the very simple observation upon which the practice of the magnetic treatment of diseases appears to have been originally founded; and the very simplicity of the fact so

observed, no less than the many absurd species of mystification in which it has been subsequently enveloped, has probably tended to retard the general introduction and improvement of the processes, as well as the universal recognition of the superstructure of doctrine which has been gradually raised upon the basis of these facts.

But it is the peculiar business, and the imperative duty, of every sound practical philosopher, not only to study the actual phenomena of nature, even in the most simple of her manifestations, but, if possible, to discover the general laws according to which her operations are conducted, and the objects to which they may be made subservient, with a view to the legitimate and beneficial application of our acquirements to the purposes of life. It is in this way, indeed, that *knowledge* ultimately becomes *power*.

If we look attentively into the early history of all nations, ancient and modern, we cannot fail to discover everywhere distinct and unequivocal vestiges, not only of a general belief in the agency in question, but also of the almost universal application of this agency, in one modification or another, as a sanative process. We may everywhere recognise the essential characteristics of the phenomena described by the modern magnetists, although almost invariably disguised by certain purely accessory circumstances, or rendered obscure by the dark and distorting atmosphere of superstition and mysticism. Unequivocal traces of the magnetic treatment of

diseases, as we have already seen, may be discovered in early times, and under various modifications, among the ancient Chaldeans, the Babylonians, the Persians, the Hindoos, the Egyptians, the Greeks, and the Romans. The early historians and poets, indeed, are full of allusions to the processes employed, and the effects produced, in the Egyptian and Greek Temples of Health, to the temple-sleep, the prophetic dreams, and the cures alleged to have been performed by the manipulations of the priests, which an ill-directed popular belief, founded upon the superstitious notions of an unenlightened age, immediately ascribed to the supernatural interposition of some beneficent presiding deity. We have all been taught, indeed, from our infancy, to regard the proceedings alluded to as the mere offspring of trickery, imposture, and delusion; but it is the business of philosophical investigation to endeavour, in all such matters, to separate what we have every reason to believe to be true, or what is at least probable and credible, from that which is obviously false or erroneous—to disentangle the simple facts from the fanciful trappings with which they may have been enveloped—the truths of nature from the falsehoods of fiction; and, in the present instance—as will probably appear more manifestly in the sequel—it is quite possible, and indeed easy, for us to distinguish that which was evidently the result of natural causes, from that which had its only foundation in ignorance, error, superstition, and delusion. The ancient priests may have been, in many respects, impostors, but

some of their alleged impostures may have been founded upon a superior knowledge of the powers and processes of nature, which enabled them to hoodwink and mystify the illiterate vulgar.

We have seen, that the abstract doctrines of Animal Magnetism were embraced and propagated by a considerable number of learned physicians and philosophers in Europe at an early period after the restoration of learning; and it shall now be our business to endeavour to carry our readers forward to the practical application of the principles which these authors had previously announced in their various writings.

About the middle of the 17th century, there appeared in England several individuals, who cured, or, to use the language of the sceptic, who pretended to cure, various diseases, by the simple means of touching, rubbing, or stroking with the hand—*i. e.* by manipulation. Of these, we shall only advert to one, whose character and conduct were minutely and scientifically investigated at the time, and whose proceedings were carefully watched, and the results duly attested by the most competent and credible witnesses of the transactions.

Mr Valentine Greatrakes of Affane, in the county of Waterford, Ireland, was born on the 14th of February 1628, and, in his youth, received a liberal education. While still young, he was forced by the rebellion to fly for refuge to England, along with his mother and several younger children. Here he lived for some time under the protection of

his maternal uncle, Mr Edmund Harris, of whom he speaks in terms of great affection, and he was brought up in the principles of the Protestant religion. Having completed his education, he resolved to return to Ireland, with the view of attempting to recover his paternal property. He subsequently became a Lieutenant in the Earl of Orrery's regiment of horse, in which he remained six years; and, in the year 1656, when a great part of the army was disbanded, he betook himself to a country life, and settled at Affane, the seat of his ancestors. He was made Clerk of the Peace for the county of Cork, Registrar for Transplantations, and Justice of the Peace. The discovery of his extraordinary gift, or faculty, of curing diseases we shall give in his own words:—

"About four years since," says he, in his Letter to the Honourable Robert Boyle, "I had an impulse, or a strange persuasion in my mind, of which I am not able to give any rational account to another,"—(Was this a dream, a vision, or an instinctive impulse?)—"which did very frequently suggest to me, that there was bestowed on me the gift of curing the King's-evil; which, for the extraordinariness of it, I thought fit to conceal for some time; but, at length, I communicated this to my wife," &c. "But her reply was to me, that she conceived this was a strange imagination. But to prove the contrary, a few days after, there was one William Maher of Salterbridge, in the parish of Lismore (a tenant of your brother's, the Right Honourable the

Earl of Burlington and Cork) that brought his son William to my house, desiring my wife to cure him, who was a person ready to afford her charity to her neighbours, according to her small skill in chirurgery; on which my wife told me there was one who had the King's-evil very grievously in the eyes, cheek, and throat; whereupon I told her that she should now see whether this were a bare fancy or imagination, as she thought it, or the dictates of God's spirit on my heart; and thereupon I laid my hands on the places affected, and prayed to God for Jesus' sake to heal him, and then I bid the parent two or three days afterwards to bring the child to me again, which accordingly he did, and then I saw that the eye was almost quite whole, and the node, which was almost as big as a pullet's egg, was suppurated, and the throat strangely amended, and, to be brief (to God's glory I speak it), within a month discharged itself quite, and was perfectly healed, and so continues, God be praised!"

Mr Greatrakes then proceeds to give an account of several other cases of patients afflicted with the King's-evil, whom he operated upon and cured in a similar manner. He observes, that he continued this practice for three years, "not meddling with any other distempers;" but, about that time, the ague became prevalent and epidemical in his neighbourhood, when he felt, as formerly, the same kind of impulse within him, suggesting that there was bestowed upon him the gift of curing that complaint also; and, accordingly, he extended his practice to

cases of that kind, which he treated successfully. At length, he applied himself to the cure of various diseases, and had the gratification of giving speedy relief to many sorely afflicted patients. Mr Greatrakes, however, does not pretend to have relieved all those who applied to him: Some, he acknowledges, received little or no benefit from his treatment, but many were cured.

The following passage in his account of himself is remarkable:—"I have met with several instances which seemed to me to be possessions by dumb devils, deaf devils, and talking devils; and that, to my apprehension, and others present, several evil spirits, one after the other, have been pursued out of a woman, and every one of them have been like to choke her (when it came up to her throat) before it went forth; and when the last was gone, she was perfectly well, and so continued. There have been others that have fallen down immediately, as soon as they have seen me, which the Mayor of Worcester, Colonel Birch, Major Wilde, and many hundreds, both at Worcester and here, and other places, were eye-witnesses of; many, when they have but heard my voice, and have been tormented in so strange a manner, that no one who has been present could conceive it less than a possession, as I will instance in one at York House, (where Sir John Hinton, Colonel Talbot, and many others were present,) who had somewhat within her which would swell her body to that excessive degree, on

a sudden, as if it would burst her, and then, as soon as I put my hand on that part of her body where it did rise up, it would fly up to her throat (or some other place), and then it would cause to swell half so big again, and then almost choke her, then blind her, and make her dumb and foam, and sometimes fly into her hand, and so contract and fasten it, that neither Sir J. Hinton, or any body else that did try (as there were many), could with all their strength open one finger of her hand, nor would it fly her hand in the least, till I put my hand on it, *or my glove;* nay, I oftentimes brought it up into her tongue, (by running my hand on her body, on the outside of her clothes, up to her throat,) which it has swollen, in an instant, nigh as big again, and has been seen plainly to play from place to place, and, at length, with great violence of belching (which did almost choke her, and force her eyes to start out of her head), it went forth, and so she went away well. Whether this were a natural distemper, let any one judge that is either a divine, a philosopher, or physician. I could instance you in forty as strange, or stranger," &c.

Let the reader compare this narrative with the accounts which have been given, at various times, of the cases of those patients who have been subjected to the processes of exorcism, in Roman Catholic, and even in Protestant countries. The symptoms and phenomena are almost precisely the same; but the latter were always accounted mira-

culous, and were never found capable of adequate explanation, upon philosophical principles, until after the discovery of Animal Magnetism.

The evidence in favour of the extraordinary cures performed by GREATRAKES is as strong as can well be imagined, or could be reasonably expected. JOSEPH GLANVILLE, an eminent writer of that age, has preserved some curious extracts of letters addressed to him by the then Lord Bishop of Dromore in Ireland, upon this subject. In all of these, GREATRAKES is represented as a simple, unpretending man, and sincerely pious, without ostentation. With regard to his cures, the Bishop says: "I was three weeks together with him at my Lord Conway's, and saw him, I think, lay his hands upon a thousand persons; and really there is something in it more than ordinary; but I am convinced that it is not miraculous." The Bishop appears to have taken the rational view of the question. "I have seen," continues the Bishop, "pains strangely fly before his hands, till he hath chased them out of the body; dimness cleared and deafness cured by his touch; twenty persons, at several times, in fits of the falling sickness, were, in two or three minutes, brought to themselves, so as to tell where their pain was; and then he hath pursued it till he hath drawn it out at some extreme point: running sores of the King's-evil dried up, and kernals brought to a suppuration by his hand: grievous sores, of many months' date, in a few days healed; obstructions

and stoppings removed; cancerous knots in the breast dissolved," &c.

Hence, it would appear, that the Bishop, himself an eye-witness, as has been seen, was perfectly satisfied of the reality of these cures, and of the absence of all imposture—which last, indeed, in the particular circumstances, seems to have been impossible; but he had many reasons to persuade him that there was nothing miraculous in the proceedings; and, accordingly, he attempted to explain the whole matter upon physical or physiological principles.

Dr HENRY STUBBE, physician at Stratford-upon-Avon, published an interesting pamphlet upon the cures performed by Greatrakes, relating some of his own observations upon the cases he had himself witnessed, and declaring his conviction that "there was no manner of fraud in the performances." From the Memoirs of FLAMSTEAD, published some years ago, it appears that that celebrated astronomer had himself been a patient of Greatrakes; and although he does not seem to have derived much benefit in his own person, he yet bears ample testimony to the reality of the cures performed upon others, as well as to the general efficacy of the treatment. The Hon. Mr Boyle, of the Royal Society, Cudworth, the philosopher, Flamstead, and many other learned and eminent men, of unquestionable competency, and unimpeachable veracity, testify to the same effect. In short, the evidence

in support of the processes and cures of GREATRAKES appears to be as satisfactory as is possible in the circumstances of the case. Divines, physicians, and philosophers, of the highest character, and those contemporaries and eye-witnesses of the facts they relate, all concur in giving the most direct and unequivocal testimony in favour of the character of the individual; and any mystery that may have enveloped his proceedings may now be rationally explained by the subsequent discoveries of Animal Magnetism.*

The proceedings of GREATRAKES, although they seem to have produced considerable sensation among many of the learned men of the time, do not appear to have made any general or permanent impression of conviction upon the minds of the philosophers and physicians of that age. We find nothing more than a few trivial allusions to them in some of the medical writings of that and the succeeding times. They appear to have been generally regarded as

* For the still farther satisfaction of our readers, we shall subjoin a list of a few of those intelligent individuals who witnessed and attested the facts we have related.

Amongst other names, we find those of the Hon. Robert Boyle; Sir William Smith; Dr Denton; Dr Fairclough; Albertus Otto Faber, a Swedish physician; Thomas Pooley, M.A.; Nathaniel Hobart, Master in Chancery; Sir John Godolphin; Colonel Weldon; Alderman Knight of London; Sir Ab. Cullen; Captain Owen; John Wilkins, D.D.; Benjamin Whichcot, D.D.; R. Cudworth, D.D.; Simon Patrick, Rector of St Paul's Church, Covent Garden; George Evans, D.D.; Richard Wolrich, Chirurgeon; Andrew Marvel.

mere accidental anomalies, incapable of conducting us to any fixed general principle.

A great many years after the time of Greatrakes, however, the subject was revived upon the continent of Europe; there appeared, in Germany, a still more extraordinary character, in the person of JOHN JOSEPH GASSNER, a Roman Catholic clergyman. GASSNER was born at Pludentz, in Suabia, in the year 1727. He embraced the ecclesiastical profession, and, in 1758, he became parish-priest, or curate, at Klosterle, a village within the diocese of Chur, in Switzerland. Having been himself cured by means of exorcism—unquestionably a modification of the magnetic process—of a severe and tedious complaint, which had previously resisted all the ordinary resources of the medical art, he, from that period, took up a notion, that the greater proportion of diseases originated from demoniacal possession, and could only be effectually cured by the same method. Accordingly, he commenced curing the sick in this way; and the fame of his success soon brought a number of other patients to him from different and distant quarters. He is said to have thus cured four or five hundred persons in the course of a year. After a time, he went, upon special invitation, to reside with the Prince-Archbishop of Elwangen, a town of Wirtemberg, where he performed a vast number of astonishing cures, especially upon patients affected with epileptic and other spasmodic complaints, which he held to be cases of possession. So great was the

number of persons who resorted to him for advice and assistance, that there are said to have been frequently ten thousand patients and their friends encamped in tents in the vicinity of Ratisbon—all the invalids being subjected to the processes in their turn, without any distinction of persons. His proceedings were carried on in public, in the presence of a multitude of inquisitive spectators; and an official notary took regular and copious notes of his procedure, which were attested by many individuals of the first rank and the highest respectability, as well as by physicians of great professional eminence.

According to the authentic accounts which have been transmitted to us, GASSNER would appear to have possessed and exercised the most astonishing power over the organisms of his patients—a power which would be absolutely incredible were it not vouched by the most ample, the most unimpeachable, and the most satisfactory evidence. He could change the action of the pulses of his patients at pleasure—make them strong or weak, quick or slow, regular or intermittent, at the suggestion of the physicians who attended. He could paralyse their limbs when he pleased—make them laugh or weep—tranquillise or agitate them; and all this by means of a simple, short command, expressed in Latin, or even conceived mentally. One of the medical witnesses of these transactions declared that GASSNER appeared to possess an absolute and

despotic power over the nervous systems of his patients.

These proceedings, too, were not carried on in the dark, but in the open air, in the presence of thousands of individuals; some of them among the most learned physicians and ecclesiastics in Europe. They were patent to all the world. In short, the phenomena produced by GASSNER were of the most extraordinary character, and seem to transcend the limits of all rational belief. The reality of these facts, however, was never impeached, except by a small number of sceptics, who had not witnessed the proceedings, and, consequently, had no knowledge of them but from hearsay. The controversies that subsequently arose concerning them assumed a theological rather than a philosophical aspect. SEMLER, the great Protestant Rationalist—who, according to his biographers, would believe only what he saw with his own eyes—if even that—and who utterly disregarded all authority—was a decided antagonist of GASSNER; and even the celebrated DE HAËN, one of the most eminent physicians of his age—but who had not personally witnessed the proceedings—conceiving it impossible to deny these facts, or to account for them in any natural way, or upon any rational hypothesis, found himself compelled to cut the Gordian knot, to adopt the opinions of the theological opponents, and to ascribe them—as the bigotted Roman Catholics are still accustomed to do in regard to the phenomena

elicited by the heretical magnetisers—to the Devil.*

Besides Greatrakes and Gassner, we might adduce several other well authenticated instances of individuals, who, at various times, have exercised similar powers, and of whom we have credible accounts; and we have no doubt that there may have been many whose proceedings have not particularly attracted public attention, and of whom, consequently, history has preserved no regular record. But our object has been merely to show that powers of a similar character were manifested previously to the more recent and more scientific practice of Animal Magnetism; and we shall now proceed to introduce to the notice of our readers the fortunate individual who, at length, succeeded in demonstrating the real existence of the extraordinary and much disputed influence in question, and, in a great measure, contributed to dispel the mystery which, for so long a period, hung over its exercise, and retarded the progress of general conviction.

* Our readers will find a copious and very interesting account of the proceedings of GASSNER, by Professor Eschenmayer, in the German *Archives of Animal Magnetism*, vol. viii.

CHAPTER LIII.

FREDERIC ANTHONY MESMER was born at Weil, or Weiler, near the source of the Rhine, on the confines between Germany and Switzerland. From his infancy upwards, he was a keen observer of nature, and evinced a restless and inquisitive turn of mind. After the completion of his education at school, and some hesitation as to the choice of a profession, he repaired to Vienna, for the purpose of studying medicine under those eminent masters, VAN SWIETEN and DE HAEN; and there, in due time, he took his degree, and entered upon professional practice. In the course of certain experiments, instituted in concert with the astronomer HELL, with the view of ascertaining the influence of the mineral magnet as a therapeutic agent, Mesmer made the curious and unexpected discovery, that when, even without employing any magnet, or other auxiliary substance, he merely manipulated his patients, in various directions, with his hands alone, certain very remarkable phenomena were produced, for which he found it very difficult to account; but the fact itself having been confirmed by repeated experiments, he was very naturally induced to suspect the existence of an entirely new agent, to which the circumstances led him to give

the name of *Animal* Magnetism. This discovery, therefore, was wholly experimental and inductive; and this new method of treatment, he afterwards employed, with decided success, in the cure of various diseases; thus experimentally demonstrating—if the word *demonstration* has any meaning—the sanative efficacy of the touch of the human hand, and confirming the propositions previously maintained by many of the old magnetic authors, relative to the influence of the volition of one individual upon the organism of another. This interesting discovery promised to become of vast utility in medical practice.

But this new remedial process, thus discovered and practically exhibited by MESMER, could not fail to give umbrage to his professional brethren. The Æsculapian fraternity have always manifested a restless and very sensitive dread of all therapeutic innovations, of which many striking instances might be adduced; and, upon the occasion in question, their alienation was increased in consequence of the veil of mystery, in which the author of the magnetic discovery sought to envelope his proceedings. The facts he attempted to demonstrate were controverted; the efficacy of his treatment was denied; and his magnetic theories were laughed to scorn. At this early period of his career, indeed, it may be said of him, that his hand was against every man, and every man's hand against him. Irritated, perhaps, by the real or affected obtuseness of intellect in those to whom he exhibited his processes and

explained his views of the subject, as well as by the general spirit of prejudice and misrepresentation which surrounded him, he evinced little respect towards his fellows of the faculty; while they, on the other hand, could scarcely have failed to resent his contemptuous conduct. Controversies arose, in which, as in many other controversies, the parties never could be brought to comprehend, or, at least, sedulously avoided, the real points in dispute. Criminations and recriminations succeeded; MESMER was out-numbered and overpowered by the multitude of his opponents; and, at length, his situation became so unpleasant, that he resolved to quit Vienna, and to select some other field for the promulgation of his discovery. Accordingly, in the beginning of the year 1778, he made his first appearance in Paris. Here, however, he, at first, found the learned, and especially the medical world, little better disposed to patronise his pretensions; but some time afterwards, he was fortunate enough to make a convert of Dr D'ESLON, a distinguished member of the medical faculty; and, in the following year, he was induced to publish a short treatise, in which, along with other matter illustrative of his magnetic principles, he presented a concentrated view of his system, in twenty-seven propositions—the substance of which some enquirers have endeavoured to trace in the work of our countryman, WILLIAM MAXWELL. This mesmeric theory —of which, in the present circumstances, it is unnecessary to give any lengthened notice—was founded

upon a presumed reciprocal influence subsisting between the heavenly bodies, the earth, and animated nature, through the medium of a certain very subtile fluid pervading the whole universe, and capable of receiving, propagating, and communicating every impulse of motion. "We observe," says MESMER, "the flowing of a certain subtile matter, which penetrates all bodies, without perceptibly losing any of its activity; and this matter operates at considerable distances, without the aid of any intermediate object." Again: "It is by this operation (the most universal which nature exhibits to us) that the relations of activity are maintained between the heavenly bodies, the earth, and its constituent parts. The properties of matter, and of organised bodies, depend upon this operative and modifying principle. The animal body experiences the alternating effects of this universal agent; which, by insinuating itself into the substance of the nerves, affects them immediately. The human body exhibits properties analogous to those of the magnet. The disposition of the animal body which renders it susceptible of this influence, caused it to be denominated *animal* magnetism." By means of *animal magnetism*, nervous diseases may be cured *immediately*, and other complaints *mediately*. It explains to us, moreover, the *modus operandi* of remedies, and promotes the salutary crises. With the knowledge of its principles, the physician can discover, with certainty, the origin, the nature, and the progress of diseases, even the most complicated; he can arrest

their course, and ultimately cure them, without ever exposing the patient to dangerous or troublesome reactions," &c. In all this, we may easily recognise the opinions of Paracelsus, Vanhelmont, and the other early propounders of the magnetic theory.

It is perhaps to be regretted that MESMER should have thought it necessary to mix up the few simple facts which his discoveries had so clearly developed, with a theory which, so far from elucidating, rather tended to involve them in obscurity, in doubt, and in mystery, and thus to give an additional handle to scepticism and controversy. The essential facts which his experiments and researches had developed, could easily have been rendered palpable and familiar, whereas his theory was looked upon as new, unaccredited, and unwarrantable; it was not accommodated to the ideas of the age, and, consequently, it was generally regarded, especially by the physical philosophers, as unsatisfactory, and even absurd. The true question, however, was simply one of fact, and it could only be rendered obscure and embarrassing by associating it prematurely with a questionable theory. "It is more laborious," indeed, as SIR HUMPHRY DAVY has remarked, "to accumulate facts than to reason concerning them; but one good experiment is of more value than the ingenuity of a brain like Newton's." Theories, moreover, when insufficiently supported by acknowledged facts, may be plausibly refuted by the same ingenuity which was employed in their construction; whereas facts,

when once satisfactorily ascertained by experiment, are, or at least ought to be, liable to no rational dispute. MESMER's practice itself, too, attended, as it was, with a great deal of whimsical, superfluous, and mystical ostentation and mummery, had precisely the same tendency to withdraw the attention of the spectators from the truly operative principle, and threw a degree of discredit upon his discovery, which, in some minds, has not entirely ceased to adhere to it even at the present day.

MESMER, indeed, appears to have been constitutionally predisposed to mysticism; and it would seem that, for a considerable time at least, he either did not himself entirely comprehend the nature and tendency of the discovery he had made, in its naked simplicity, or that he was anxious to conceal it from others. It is scarcely surprising, therefore, that, for a considerable period, he should have been almost entirely deprived of the countenance of his brethren of the medical profession, or that learned men should have subsequently attempted to account for the facts —when they had become too notorious to be longer denied—by a theory which seems to have been founded, in a great measure, upon the unessential accessories of the treatment; and which, although long deemed satisfactory and conclusive by the uninstructed sceptics, was subsequently found to be utterly inadequate and inadmissible, in consequence of a more enlarged experimental knowledge of the agency in operation, and of the phenomena produced. It happened unfortunately, too, that soon after

Mesmer's discovery, the public became deluded by the magical pretensions of the notorious CAGLIOSTRO and SCHRŒPFER, and other similar impostors; and, consequently, they were naturally disposed to suspect deception in every thing new and strange, and apparently unaccountable, which was presented to their notice. Animal Magnetism, accordingly, was, for a considerable time, viewed as a system of downright jugglery, or at least, and in the most favourable light, as a medical and philosophical heresy. Those professional gentlemen, more candid than their neighbours, who became convinced of the reality of the facts, and of the efficacy of the treatment, and who ventured to patronise the practice, or even to encourage the investigation, were persecuted by the faculty as traitors to the craft, and deprived of their privileges; and MESMER himself was most unmercifully ridiculed by the wits of Paris, and treated as a mere shallow empiric and impostor. Nevertheless, in spite of all this powerful, this overwhelming opposition, Animal Magnetism still continued to make considerable progress among the inquisitive and reflecting public; indeed, such was the buoyant nature of this remarkable discovery, that conviction of its reality was always found to increase amongst enlightened inquirers in a direct *ratio* with the scepticism and ridicule with which disingenuous men attempted to overwhelm it. It is no less remarkable, too, that this progress of conviction was most conspicuous—not among the ignorant and illiterate—not among mere quacks, empirics, and impostors—

but among the learned and intelligent—among men of rank, of polite education and philosophical habits, who were most capable of investigating the subject and of appreciating its value, and also least liable to be influenced by cabal or party bias.

As the fact last mentioned has been studiously concealed, or egregiously misrepresented by the opponents of the system, and as it is of some consequence in the history of the discovery, we may take the liberty of adducing some evidence of its truth.

COUNT SEGUR, the elder—at one time ambassador at the Court of St Petersburgh—informs us in his Memoirs, that Mesmer had a considerable number of adherents among the most respectable, and best educated, and most influential classes of society. The Count himself was one of the most zealous disciples of the new doctrines; as were, also, MM. DE GEBELIN, OLIVAREZ, D'ESPREMENIL, DE JAUCOURT, DE CHASTELLUX, DE CHOISEUL GOUFFIER, DE LAFAYETTE, and many other enlightened and accomplished men. And, many years afterwards, the celebrated GEORGET—a man who cannot be alleged to have been deficient in talents or perspicacity—bears testimony to the same effect. "During forty years," says he, in the year 1828, "Magnetism has been studied, practised, propagated in France, and in a great part of Europe, by a multitude of enlightened and disinterested men, who proclaim its truth in defiance of all the ridicule with which it is vainly attempted to overwhelm them. It is a very asto-

nishing fact," he adds, "that Animal Magnetism is not even known by name among the ignorant classes: It is among the enlightened ranks that it finds support: It is men who have received some scientific education who have taken its cause in hand; it is partly learned men—naturalists, physicians, philosophers, &c.—who have composed the numerous volumes in which the facts are accumulated which may now be adduced in its favour." So far GEORGET. On the other hand, it may be said, with perfect justice, that the opposition to Animal Magnetism has proceeded, principally, from ignorant, prejudiced, and interested individuals; and it is truly deplorable to reflect that so much talent and ingenuity should have been enlisted in the cause of ignorance, and so mischievously expended in contending against the truth.

It is thought to be unnecessary, in the present circumstances, to proceed any farther with the curious and not uninteresting early history of the persecution of this heretical, and, to many, unpalatable doctrine, which met with the same fate as many other scientific discoveries upon their first announcement; but we may now proceed to observe that, some time afterwards, having previously had some ineffectual negotiations with the French government of that day, MESMER, at length, resolved to disclose the whole secret of his method to such individuals as were willing to pay a certain stipulated sum for their instruction. With this object in view, he established a private society,

under the designation of *L'Harmonie*, where he initiated a number of zealous disciples into the mystery of his method, under a sacred promise of secrecy. In consequence of this proceeding, as has been observed in *Isis Revelata*, Animal Magnetism became deprived of a great deal of that apparent mystery in which it had been hitherto enveloped. The secret, as might have been anticipated, was not kept; the art was empirically practised by individuals who had obtained a merely superficial knowledge of its principles; and it was occasionally exposed to the most ludicrous misapplications. At the same time, however, some of MESMER'S pupils made a more prudent and cautious use of the doctrine and method they had been taught. They established Harmonic Societies in the different provincial towns of France, and these they united under the general superintendence of MESMER. In these institutions, the poor and destitute sick were magnetised gratuitously in the presence of physicians; the discoveries made in the progress of their practice were communicated to each other, and the most interesting cases were made public through the medium of the press. A vast number of publications, accordingly, appeared about this period, many of them emanating from physicians of the most respectable character and attainments, containing accounts of the proceedings of these Harmonic Societies, the remarkable cures performed, and the new discoveries made; which are exceedingly interesting, not only on account of the curious

facts they disclose relative to the physiological, psychological, and pathological effects developed, and the sanative efficacy of the processes; but, also, as demonstrating the very great extent to which the practice had been carried, upon scientific principles, even at that early period.

The extent, indeed, to which the practice of Animal Magnetism prevailed, about this time, in France, the general rank and unquestionable respectability of the advocates of that method of treatment, the daily increasing confidence of the public in its beneficial effects as a remedial process, and we may add, perhaps, the abuses with which it was alleged to have been occasionally accompanied in the hands of the ignorant and unskilful, at length attracted the serious attention and jealous regard of the medical faculty, who, as is not unusual in despotic states, made an appeal from public opinion to arbitrary power; and, accordingly, at their instigation, the government of the day was induced to issue a mandate to the Royal Academy, in the year 1784, requiring that learned body to appoint commissioners to investigate the matter. Two commissions were in consequence appointed—the one consisting of members of the Academy of Sciences and of the Faculty of Medicine—the other composed of members of the Society of Physicians. These commissioners, as is well known, published Reports which were considered altogether unfavourable to the pretensions of Animal Magnetism. They did not, indeed, entirely deny the alleged facts—such facts

as could be elicited by a superficial and rather careless examination, and accommodated to some probably preconceived theory; but they attempted to invalidate and get rid of the phenomena themselves, by ascribing them to the influence of causes different from those assigned by the magnetists—viz., to imagination, imitation, and *attouchement*. In short, Animal Magnetism was supposed to be refuted and disgraced by displacing one theory and substituting another in its stead. The essential facts were not controverted,

It is somewhat remarkable, however, that one of the ablest, and most learned and conscientious of those Royal Commissioners—the celebrated physician and botanist, M. DE JUSSIEU, who appears to have paid great attention to the subject of investigation, and to have been a vast deal more judicious and candid than his fellow-labourers in the enquiry —not only refused to concur in the Report drawn up by his associates, although earnestly urged to do so by the government, but that he actually published a separate Report of his *own* proceedings, of a totally different character and complexion; in which, so far from giving his countenance and support to the theory of imagination, imitation, and *attouchement*, he unequivocally admitted the action of the magnetic fluid, or of some fluid or other, upon the human body, during the process of manipulation—a fact which was pointedly denied by the other commissioners, for this singular reason—*that they could not see it*, through the spectacles of their

hypothesis, we presume. Referring to his own experiments, which appear to have been conducted with great care, and with the most accurate attention to the phenomena, JUSSIEU says, in his Report: "These facts are neither very numerous nor very varied, because I could only adduce those which were sufficiently verified, and with respect to which I could entertain no doubt. *They are sufficient, however, to justify us in admitting the possibility, or the actual existence of a fluid, or agent, which is transmitted from one man to another, and which sometimes exerts a sensible action on the latter.*" Now, this is precisely the principle for which the Animal Magnetists have always contended, and which, they maintain, has been demonstrated, with as much certainty as the nature of the subject admits of, by numerous and decisive experiments, before and since the period of JUSSIEU's Report. The magnetists have never maintained that the fluid in question was actually objective to the senses.

The Reports to which we have thus briefly alluded were all published at the period to which we have referred. Those issued by the government commissioners were drawn up, unquestionably, with great art and plausibility, as might have been expected from the talents of those able men who were engaged in the task of preparing them. They were very industriously and very extensively circulated; and, for a long period, they succeeded in hoodwinking the learned throughout Europe, and in discouraging all farther investigation into the sub-

ject. They were ably analyzed, indeed, at the time of their appearance; and their errors, contradictions, and absurdities were exposed, in a very satisfactory manner; but individual voices had little chance of making themselves heard amidst the clamour of Academies of Science and Faculties of Medicine, abetted by royal power. From that period, accordingly, the legitimate doctors imagined that they might now sleep on in peace and quietness, without any danger of having their tranquil slumbers continually disturbed by the ungrateful apparition of the magnetic heresy. A variety of other publications, nevertheless, appeared from time to time, favourable and unfavourable to the practice and alleged efficacy of the magnetic treatment; and the controversy was carried on, for a considerable period, with great keenness and acrimony, especially on the part of the opponents, who seemed to conceive that they were contending *pro aris et focis*. The magnetic system of therapeutics, too, still continued to be unobtrusively practised by its adherents; and the facts which this new method of treatment almost daily disclosed, became at length much too numerous, too unambiguous, and too firmly established, to be overthrown by the united forces of learning, ingenuity, prejudice, wit, ridicule, invective, and persecution. Accordingly, the subject continued to give occasion to much acrimonious controversy between the partisans and opponents of the magnetic doctrines in France, until the troublesome period of the first revolution in that country, when

almost every other object of pursuit was overwhelmed by the violence of the political movement. Animal Magnetism, however, still continued to be unobtrusively practised with success in several of the provinces of that kingdom, where schools were formed and societies established, for its cultivation, improvement, and general diffusion. The writings of TARDY DE MONTRAVEL, the MARQUIS DE PUYSEGUR, DELEUZE, and several other accomplished and ingenious men, were well calculated to arrest the attention of the learned, inquisitive, and candid inquirer, and to give a new and still more interesting character to the subsequent investigation.

In the meantime, MESMER himself, now advanced in years, had withdrawn, apparently in disgust, from these unpleasant and unprofitable scenes of contention. He retired to Switzerland, where he continued to reside until the period of his death, which took place on the 5th of March 1815, at the mature age of eighty-one years. He never abandoned his conviction of the reality and the usefulness of his discovery; he continued the practice of magnetism privately among the poor in his neighbourhood, and is said to have submitted himself to the treatment, with considerable benefit, during his last illness.

From the discrepant accounts which have reached us, it seems difficult to form a just and impartial estimate of the real character and just pretensions of the modern discoverer of Animal Magnetism. His merits, indeed, as might naturally be expected, have been very differently appreciated by his friends

and his enemies—by the partisans and the opponents of his system. It has been an usual practice, indeed, among the adversaries of Animal Magnetism, to endeavour, as much as possible, to blacken the reputation, to depreciate the merit, and to asperse the motives of MESMER. This we cannot consider as a very liberal or a very laudable task; nor are we able to perceive how the character of the individual, good or bad, can affect the reality or the importance of his discovery. MESMER was but a man, and, like all other men, he may, no doubt, have had his weaknesses and his failings. As already observed, he appears to have been constitutionally predisposed to mysticism; he was, perhaps, a little vain and ostentatious; he is alleged to have paraded his simple discovery in all the gaudy and superfluous trappings of quackery. All this may be very true, but what is it to the purpose? He unquestionably appears to have been perfectly sincere in his conviction of the truth and utility of the doctrines he taught; and the subsequent investigations of many learned and ingenious men have confirmed his judgment. He prosecuted and enforced his discoveries with the natural enthusiasm of genius; and the general recognition upon the Continent, at least, of the reality and importance of the facts he developed in the course of his practice, proves that he was no mere empirical impostor. His life, in all other respects, appears to have been pure. Throughout the whole of his proceedings, we have seen nothing that could warrant the slightest imputation upon his moral character.

He is said, indeed, to have been avaricious, yet, at the time of his death, his whole fortune was found to have consisted of only 10,000 francs.

Another view, however, has been put forth by some commentators, for the purpose of depreciating the merit of MESMER, as a discoverer, which appears to us to be as paltry as it is futile. This consists in denying him the credit of the original discovery of the magnetic action upon the animal organism. Now, it is admitted that the magnetic influence—although not always designated by that name—had been observed from the most ancient times; but its practical uses, and the principles which ought to regulate its application, were little, if at all, understood, and it had not hitherto been systematically directed to any beneficial purposes, until MESMER, by his genius and experimental researches, at length rescued it from obscurity, gave it life and efficacy, and enlisted it permanently into the service of suffering humanity. The conversion of water into steam by the application of heat, and the subsequent condensation of that steam by cold, was well known long before the invention of the steam-engine; lightning had exercised its destructive powers throughout the universe, many thousands of years before the existence of the science of electricity; and apples had fallen to the ground for ages, although the discovery and demonstration of the universal law of gravitation is scarcely two hundred years old.

CHAPTER LIV.

AFTER the retirement of MESMER, the practice of Animal Magnetism still continued to be prosecuted by his disciples. Among these, perhaps the most distinguished was the MARQUIS DE PUYSEGUR, who established the *Societé Harmonique des amis reunis* at Strasburg.

PUYSEGUR introduced some considerable modifications into the Mesmeric treatment, such as give him some pretensions to the character of a discoverer. MESMER'S principal object appears to have been to operate upon the nervous systems of his patients, so as to produce greater or less violent convulsive states, which he denominated *crises*. On the other hand, the manipulations, when employed by PUYSEGUR, were exceedingly gentle; and the hands of the operator, instead of being brought into immediate contact with the patient, were generally kept at some distance from his body. In short, the whole treatment of the latter was conducted in a manner the best calculated to insure the perfect repose and quiet of his patients. When any violent reaction occurred, the efforts of the operator were directed towards its abatement. It is to the same most intelligent magnetiser, too, that

we are principally indebted for the discovery and elucidation of the magnetic somnambulism, and of its most curious and interesting phenomena.

There have been various opinions, however, with regard to the merit or demerit of MESMER'S mode of treatment, as contrasted with the alleged improvements introduced by PUYSEGUR and others; and the former has been ably and reasonably defended, by medical men, not only upon the ground of its success, but also upon an attentive consideration of the analogies of nature. Nature, it has been said, frequently cures many diseases by means of *crises*, or violent efforts; and, "in medicine, it is often considered far better, and more advantageous, that a dangerous disease should be got rid of by a decisive and happily terminated struggle for life or death, than that, by any sudden check given to the crisis, the disorder should be made to fall on any internal part, and thus be suffered to attack and corrode the vital powers," which might place the constitution of the patient beyond all remedy. In confirmation of this principle, we might adduce several well-attested instances in which paralytic and other morbid affections have been effectually and permanently cured by a smart fit of convulsions, or by some other violent effort of nature. It is the experienced physician alone, however, who is capable of distinguishing this accidental crisis from the primary disease itself. It is his business to manage, to moderate, to increase, to control, and

direct it, according to the nature and necessities of each particular case; and, when thus skilfully regulated, it may prove highly salutary.

This appears to have been the principle upon which MESMER proceeded; and it must be kept in view that many of the cases in which his assistance was called in, were such as had previously baffled all the ordinary resources of medical skill. But many of his successors in the magnetic practice, however enlightened in other respects, were not practical physicians, and, therefore, they probably acted prudently in not attempting to excite an organic tumult which they were incapable of directing to any beneficial end. This, however, is strictly a medical question, and, as such, had better be left to the determination of medical men.

The method of PUYSEGUR, or something analogous to it, was that which was principally adopted in France, where the practice continued to flourish, notwithstanding the unfavourable Reports of the Academicians, and the general opposition of the faculty, in a much greater degree than it had previously done, down to the troublesome period of the Revolution, when the attention of all became absorbed in the great political movement. In more pacific times, however, the acquisitions which the system had gradually made in the provinces began to flow back into the capital, and Paris became, once more, the principal seat and centre of the magnetic doctrines. Indeed, during a period of thirty years after the Reports already mentioned

were published, Animal Magnetism, although still generally discountenanced by a large majority of the medical profession, still continued to be practised, to a considerable extent, by professional persons and others, in France, in Germany, in Holland, in Switzerland, in Italy, in Denmark, Sweden, and Russia—in short, throughout nearly the whole of continental Europe; and an immense addition was thus made to the evidence in favour of the reality of the phenomena, by the co-operation of many learned, intelligent, and ingenious men. In consequence, the subject again attracted the serious attention—not of learned and influential individuals only—but even of some of the most eminent scientific societies in different countries. Much of the jealousy with which the practice had formerly been contemplated had now subsided; and the phenomena elicited, too, had now become more extensively known. Animal Magnetism, instead of being generally viewed as a strange and suspicious character, had now almost become a denizen of the land; and the systematic treatment, instead of being ridiculed and suppressed, was not only tolerated, but even patronised and encouraged by some of the local governments. A general feeling, also, now began to be entertained, even by professional men, that justice had not been done to the subject in the previous investigation by the French Commissioners, in 1784; or, at least, that their Reports were inapplicable to the existing state of matters. At length, about the year 1820, several most suc-

cessful and most striking experiments were made in some of the public hospitals of Paris; and many learned and eminent physicians had an opportunity of convincing themselves, by ocular demonstration, of the real and unequivocal action of the magnetic influence, and of its vast importance in medical practice. The question, accordingly, was now *disinterred*, and forced, as it were, upon the attention of the Royal Academy of Medicine; and a proposition for a new investigation was made and adopted by that learned body, after long, and rather violent, but very instructive debates. A committee was consequently appointed for this purpose, which, after devoting several years to a minute, and anxious, and laborious investigation, at length gave in a Report, drawn up with great care and moderation, in which they determined the long-litigated question in favour of the reality of the disputed agency. A translation of this Report, which contains the recorded opinion of the Royal Academy of Medicine upon this contentious subject, will be found in an Appendix to *Isis Revelata*, and it well deserves the serious attention of the student of Animal Magnetism. In reference to this Report, we may mention, on the authority of M. Foissac, the intelligent physician who suggested the reinvestigation of the subject, that there were between one and two hundred respectable individuals present during the experiments upon which it was founded, among whom there were seventy-six of the most distinguished physicians in Paris.

Dr Husson supported the conclusions of the Report, in the Academy of Medicine, with great ability, eloquence, and argumentative power.*

It was scarcely to be expected, however, that the Report in question, cautious and moderate, and able and accurate, as it was, should have altogether escaped the cavils of some of those individuals, who, from whatever motives, had always manifested an obstinate and irrational opposition towards the subject of investigation, and evinced an inveterate jealousy of the introduction of the magnetic practice. An account of the subsequent proceedings of the Academy, in relation to this investigation, will be found in the Preface to the third edition of *Isis Revelata*. They are curious, but of little scientific value.

We have already mentioned that the Marquis de Puysegur introduced certain improvements upon the magnetic treatment adopted by Mesmer, which led to a more correct appreciation of the value of the artificial somnambulism, both as a remedy in diseases, and as, in itself, a very interesting physiological and psychological phenomenon.

A still more curious discovery was subsequently made by Dr Petetin of Lyons, at that time an

* See Foissac; *Rapports et Discussions*, &c. An exceedingly interesting publication, which contains a very full account of the proceedings of the academical committee upon this memorable occasion.

We consider the speech of Dr Husson, upon this occasion, as a masterpiece of scientific eloquence. It ought to be in the hands of every medical student.

opponent of the magnetic doctrines and practice. He had a cataleptic patient who appeared to be, during a long period, in a state of absolute insensibility. No stimulant had any effect upon her: Her eyes and ears had entirely lost the power of receiving sensations. In these circumstances, M. PETETIN was greatly astonished by the accidental discovery, that she heard his voice perfectly well when he spoke upon her stomach. Having satisfied himself in regard to the reality of this fact by repeated experiments, he afterwards perceived that the case was the same, in relation to the senses of sight and smell. The cataleptic patient read with the stomach, even through an intervening opaque body. At last, he discovered that it was not even necessary for him to address her immediately upon the stomach, but that it was quite sufficient to speak at the one extremity of a conductor, of which the other extremity rested upon the *epigastrium* of the patient. These experiments were repeated by PETETIN upon eight different patients, all of whom exhibited the same phenomenon of the transference of the sensitive faculties to the *epigastrium*, and even to the extremities of the fingers and toes; with the addition of a prodigious development of the intellectual powers, and a presentiment, or foresight, of their future diseased symptoms.

The results of these experiments, instituted by PETETIN, were subsequently confirmed, in all particulars, and in a variety of instances, by the celebrated Dr JOSEPH FRANK, by Dr DESPINE, Dr

ARND, Dr RENARD, and by a number of other professional gentlemen, and are referred to by almost all the most eminent writers on Animal Magnetism.*

At an early period, (about the year 1787,) the celebrated physiognomist and philanthropist, LAVATER, who zealously devoted his talents and his labours to the service of humanity, introduced PUYSEGUR'S system of Animal Magnetism into Germany, having communicated it to the physicians, BICKERS, OLBERS, the astronomer, WIENHOLT, &c. in Bremen; while the Doctors BOECKMANN and GMELIN received it directly from Strasburg. These gentlemen, although for some time exceedingly sceptical upon the subject, were, at length, induced to make some cautious trials of the new method, in the course of their professional practice; and with such decided success, that they immediately became convinced of its great utility. All of these eminent men, it is well-known, publicly professed their convictions, and reported the results of their experience. WIENHOLT, in particular — a man whose sobriety, sagacity, and honesty were universally acknowledged among his country-

* See *Memoire sur la Decouverte des Phenomenes que presentent la Catalepsie et le Somnambulisme*, &c., *Par* M. PETETIN, 1787.—JOS. FRANK; *Prax. Med. Univ. Præcepta*, P. ii., Vol. i., pp. 495, &c.—For an account of Dr RENARD'S experiments, see HUFELAND'S *Journal der Practischen Heilkunde*, &c., for the year 1815.

There is also a variety of other publications, in which the phenomena in question are fully examined.

men—has left us an exceedingly valuable work upon the subject, containing a full account of many curious cases which were treated by himself, according to the magnetic method, with the occasional assistance of his friend and colleague, Dr OLBERS, the astronomer, and other physicians of Bremen; —in which he expounded his own theoretical and practical views of the more remarkable phenomena.* Many learned and interesting publications, upon the same subject, afterwards followed in rapid succession, sanctioned by the names of GMELIN, HEINEKEN, MEINERS, TREVIRANUS (author of the *Biologie*), STIEGLITZ (physician to the King of Hanover), HUFELAND, BÄHRENS, KLUGE, ENNEMOSER, BRANDIS (physician to the King of Denmark), ZIERMANN, PASSAVANT (a very eminent physician of Frankfort), ESCHENMAYER, KIESER (Professor at Jena), NASSE, &c. — all of whose works contain most valuable expositions and illustrations of the doctrine, along with many curious and instructive cases. Several zoo-magnetic journals were also established, at various periods, both in France and in Germany, and conducted with great intelligence, talent, and research. Among these, the *Archiv für den thier-*

* In 1787, Wienholt published a small work, entitled, *Beytrag zu den Erfahrungen über den thierischen Magnetismus;* and, in 1802–1805, his largest work, entitled, *Heilkraft des thierischen Magnetismus, nach eigenen Beobachtungen;* in three volumes 8vo.

In the year 1845, the author of this treatise published a translation of WIENHOLT'S *Lectures on Somnambulism*, with copious notes and illustrations.

ischen Magnetismus may be particularly distinguished, as containing a perfect mine of curious facts, ingenious theories, and instructive information upon the subject.

The Germans, too, have had their magnetic controversies; but these have always terminated in fresh triumphs to the cause of truth; and the question regarding the reality and importance of the more remarkable facts, and the utility of the practice, has been long since set at rest among the physicians and philosophers of that country.

But while the study and practice of Animal Magnetism were thus advancing with such rapidly progressive steps upon the continent of Europe, Great Britain, in solitary pride, stood wholly aloof from the interesting investigation. This apparent coldness and indifference may be, in some measure, accounted for upon various grounds. The interruption of all regular intercourse and communication between our island and the greater part of continental Europe, during the long continuance of the French revolutionary war, could not fail to prove highly unfavourable to the reciprocal interchange of ideas, discoveries, and improvements in science. It was precisely during that period, however, that the investigation of Animal Magnetism was prosecuted with the greatest ardour and success by our continental neighbours, and that the larger proportion of the more remarkable facts were gradually brought to light by the indefatigable labours and diligent inquiries of scientific men. During the

same period, England fell far behind the rest of Europe in the pursuits of physiological and psychological science; and, even at this hour, we have probably still a great deal of lee-way to recover. The strictly physical sciences, especially mechanical science, were almost exclusively cultivated amongst us, and the fashion of the times assigned an undue preponderance to the solution of certain questions of mere curiosity, or to inquiries of which the results were only calculated to subserve some temporary and tangible interests. Psychology, or Mental Philosophy—the most interesting study to man, considered as an intelligent, a rational and responsible being—had almost entirely ceased to be cultivated in England, as an independent department of knowledge. That branch of science, indeed, has been long at a discount in this country. Psychology, indeed, may still be considered as almost a *terra incognita*—Zoo-Magnetism was, for a long time, scarcely known amongst us even by name. The few who had heard of the last-mentioned science, totally ignorant of its real essence and objects, were in the habit of associating it with the suspicious name of MESMER, the reputed quack, and the alleged refutation of his medical and scientific heresies by the French Academicians in 1784. The facts themselves were totally unknown or discredited, and therefore they could not be adequately appreciated; and the general results were calculated to generate surprise, and scepticism, and ridicule, in the minds of those who had not followed the pro-

gressive steps, by means of which they had been gradually elicited. Moreover, the value of these facts, and of the results, could not be estimated in sterling money, and, consequently, they could only be represented by a cypher in an Englishman's ledger. Accordingly, when a clever and intelligent man, Mr Chenevix, attempted, many years ago, to attract public attention to this neglected subject, his exertions utterly failed. His was truly a *vox clamantis in deserto*—he could scarcely get any person to listen to him, far less to follow out the investigation. His experiments and illustrations produced no permanent impression of conviction—he found no influential patrons or disciples. Nay, his own character escaped not entirely unscathed. He was generally regarded, we believe, as little better than a mere enthusiast, a fanatic and a visionary, although, in reality, no mean tyro in the physical and experimental sciences. Many years have not elapsed since our philosophers, physicians, and physiologists have condescended to devote any portion of their time and attention to the investigation of this most interesting subject of inquiry, which may be said to have been actually forced upon their notice. The author of the present historical treatise published, in the year 1833, a small volume, in which he gave a summary sketch of the labours of the foreign physicians in this department, along with a translation of the then recent Report of the Committee of the French Academy of Medicine, which was followed, two or three years afterwards,

by the publication of *Isis Revelata*;—the latter publication presenting a more enlarged view of the whole subject. About the same period, several foreign practitioners of the magnetic method came over to this country, showed our countrymen the processes, and exhibited some of the more remarkable phenomena. We are sorry, however, to be obliged to observe, that these gentlemen were not always treated with that courtesy which they were entitled to expect from their brethren of the medical profession and their allies. But, at all events, the ice was now broken, or rather the seed was now partially sown; and, accordingly, it is from this period that we may date the commencement of the serious study and occasional practice of Animal Magnetism in England.

We may mention the names of several gentlemen of medical and scientific reputation, who, at an earlier period, had given their more or less explicit sanction to the magnetic system, or, at least, to the serious study of the subject; but, upon this occasion, we deem it sufficient to signalize only those who have condescended to follow out the inductive investigation of the facts. Of these, we may assign a distinguished place to the Doctors Mayo and Elliotson. Dr Mayo's celebrity as a physiologist renders his services of great importance to the Magnetists, and he has given us some able and orthodox expositions of the character and tendency of the science. Of the magnetic labours of this gentleman,

we have given some account in the Preface to this treatise, and we would earnestly recommend his exposition of the magnetic doctrines to every student of Magnetism.

Dr ELLIOTSON, whose talents and zeal have been long and successfully exerted in the cause of Mesmerism, and who has given unequivocal proofs of his devotion to the interests of scientific medicine, deserves much credit for his unwearied industry in the expiscation of the magnetic facts; but it is much to be regretted that this otherwise ingenious gentleman should have been induced to lend his countenance to certain philosophical views of the subject which are repugnant to our moral feelings, and which, assuredly, are not legitimately deduced from the phenomena of the science.

Mr BRAID of Manchester has practised the Mesmeric method, according to a peculiar method of his own, which he denominates *Hypnotism;* and this learned and most ingenious physician has brought forward many very curious facts and illustrations which well deserve the attention of all who take an interest in the investigation of the subject. But Mr BRAID, too, learned and ingenious as he is, does not appear to us to have sufficiently consulted the writings of his predecessors in magnetic science; and has been induced to patronize certain views which we conceive to be inconsistent with the real state of the facts. Upon very inadequate grounds, too, he is disposed to reject all those extraordinary

facts which have not been elicited by his own practice, but which have been incontrovertibly established by the researches of others.

The valuable and amusing work of Mr TOWNSEND, we believe, has been favourably received by the public. A number of other British authors have recorded their experience in the practice of Animal Magnetism. We anticipate much advantage to the interests of magnetic science from the ingenious labours of the learned PROFESSOR GREGORY of Edinburgh, who has already greatly distinguished himself, and enlightened the inquisitive public, by his valuable inductive researches into the *arcana* of this hitherto neglected branch of philosophy. His intimate knowledge of chemistry, and the other branches of experimental science, eminently qualify him for the successful investigation of the facts and principles of magnetism; and his industry is commensurate with his talents. When we happen to differ in opinion from this learned and philosophical physician, upon any particular point in the science —for even Doctors sometimes disagree—we cannot avoid a lurking suspicion that we ourselves may be in the wrong.

Many professional physicians in England now admit the essential facts, and devote themselves, occasionally, to the study and practice of the Mesmeric method, while several competent individuals in private life, and in public station, have given their distinguished patronage to the investigation; and the public generally have been taught to

appreciate the manifold advantages of the treatment. The foolish objections, in a religious point of view, formerly urged against the system, by ignorant and over-zealous ecclesiastics, have been ably and most successfully obviated by several learned, intelligent, and pious clergymen, among whom the Reverend Mr Sandby holds a distinguished rank; and the practice of the art, although the hostility of a certain portion of the medical profession has not entirely subsided, may now be considered to have been placed far beyond the reach of interested cavil or malevolent invective.

CHAPTER LV.

Having thus far endeavoured to trace the origin and progress of the science of Animal Magnetism, we may now proceed to another and very interesting branch of our inquiry, by laying before our readers a somewhat summary account of the more remarkable phenomena which have been elicited by the practice of the art. Independently of the directly curative effects of the processes, these consist, principally, of the very extraordinary modifications of the animal organism, which are occasionally developed in somnambulism and the ecstatic affections.

These peculiar modifications of the functions of

the organism, as many of our readers may probably be aware, are occasionally induced by natural or constitutional causes—they sometimes make their appearance as the concomitants of other morbid or abnormal conditions of the system, and they are frequently manifested as more or less certain effects of the magnetic processes. Indeed, the characteristic nature of this peculiar affection —Somnambulism or Ecstasy—appears to have been little understood or appreciated, until it was found capable of being artificially produced, in a variety of instances, in the course of the magnetic treatment. It was then discovered to consist in a complete suspension of the corporeal sensibility in its usual organs, accompanied with a very extraordinary development of the sensitive, spiritual, or intellectual faculties, and, occasionally with other phenomena of a very singular and almost incredible character. These phenomena we shall endeavour to describe with as much accuracy as is attainable in the respective circumstances of their manifestation, as they have been severally developed in the processes of magnetization.

I. Memory. Upon awaking out of a fit of somnambulism, whether natural or artificial, it may be observed, the patient retains no recollection whatever, of anything that occurred during the paroxysm, or *crisis*, as it has been called. This temporary abolition of the memory is a constant accompaniment of what has been called the *perfect crisis;* and it may be considered as a decisive

proof of the change to which the entire organism has been subjected. This phenomenon, however, is not altogether peculiar to somnambulism, but has been occasionally observed to occur in cases of temporary delirium, in insanity, and in several other morbid affections. But it is a very remarkable circumstance in regard to this particular phenomenon, that although, when awake, no recollection remains of anything that occurred during the fit, the memory of all that took place in a former fit generally recurs in a succeeding paroxysm. The patient thus manifests a double personality. The individual, in short, is an entirely different person when asleep and when awake. The author has adduced some striking examples of this curious phenomenon both in the present treatise and in *Isis Revelata;* and a great variety of other instances will be found in the works of the magnetic writers. By the vulgar, we believe, these cases, amongst others, are classed among what they are pleased to denominate the *speciosa miracula*—the marvels of Animal Magnetism. But the same phenomenon, as we have observed, occurs in the natural or spontaneous affection.

II. A remarkable faculty, developed in somnambulists, consists in their minutely accurate appreciation of time—a faculty so striking, and so fully demonstrated in a vast variety of instances, that no doubt can be rationally entertained upon the subject. If a somnambulist is asked how long he ought to be left asleep, or at what particular moment a cer-

tain medicine ought to be administered, and if he indicates a determined period, we have no need of any clock or watch to ascertain the precise moment: the somnambulist himself will inform us when the time has elapsed, with the most astonishing exactness. We witnessed, upon one occasion, the manifestation of this faculty in a female patient, who, previous to her trance, was, for particular reasons, requested to sleep exactly ten minutes, and no longer; and she actually slept profoundly, and awoke, with a slight apparent effort, precisely at the very moment when the appointed period expired by a watch held in the hand of one of the persons present. During her sleep, it was found impossible to rouse her by any sudden or violent impression made upon her sensitive organs. All physicians, indeed, who are acquainted with the principles and phenomena of Animal Magnetism, are perfectly aware of the absolute necessity of paying the most minute attention to the time of administering medicines prescribed by somnambulists in their own respective cases; the slightest neglect, or deviation, is frequently followed by the most unpleasant consequences.

III. The total abolition of all external sensibility in somnambulists and ecstatics, has been fully demonstrated, in a vast variety of instances. We have already noticed this peculiarity in the Convulsionaries of St Medard; it has been exhibited by fanatics and ascetics in all ages; and the phenomenon has been so frequently witnessed in the

magnetic practice, that we feel it quite unnecessary to enter into farther details upon this subject.

IV. The instinct of remedies for particular diseases, which, in some rare instances, has been manifested without any apparent access of the somnambulistic or ecstatic affection, and is occasionally observed, as we have already remarked, in cases of ordinary sickness, is frequently developed, in a very extraordinary degree of delicacy and acuteness, in those abnormal states of the organism. Under this category may be included all those cases, in ancient and in modern times, in which remedies for particular diseases are said to have been suggested in dreams, of which many instances are reported to have occurred in the Egyptian, Greek, and Roman temples. It has been remarked, also, that patients, not unfrequently, manifest a decided longing, not only for such medicines, but for such diet, as are most appropriate in their particular complaints, and an aversion from those which are useless or hurtful. In this respect, their indications may generally be considered infallible. The author has adverted to some instances of the development of this instinct, sometimes, apparently, whimsical, in *Isis Revelata.*

In the sleep-waking affections, this instinct is occasionally manifested in a very extraordinary degree of acuteness and delicacy; and individuals, in these states, frequently prescribe for themselves, or for others, certain remedies, and even articles of diet, which the physician is disposed to consider as either inert or even noxious. In somnambulism,

the patient occasionally prescribes for himself remedies for which, in his waking state, he entertains the greatest aversion; and, on the other hand, he insists upon his attendants withholding from him other substances which he is fond of in his waking state. When ignorant of the proper names of the remedies which his instinct suggests, he describes them in such a manner as enables the physician to discover the particular article; and if several medicinal substances are placed beside him, he immediately recognises and selects the appropriate article, and distinguishes it from the others. He also determines the exact doses requisite in his own particular case, and afterwards knows very well whether they have been properly administered or not. WIENHOLT mentions some cases of this description, which fell under his own observation. One of his clairvoyantes had prescribed for herself a very large dose of CROCUS, which was intentionally diminished, as being considered too powerful. On taking the medicine, in her waking state, she did not discover the deception; but as soon as she fell into the *crisis*, she immediately remarked it, and bitterly reproached WIENHOLT for it. When he, at length, perceived that he could no longer deceive his patient, and she insisted, he gave her, at last, the whole dose, which, as she had previously assured him, was followed by no bad consequences.

That very learned and eminent practitioner, Sir J. D. BRANDIS of Copenhagen, physician to the King of Denmark—one of the most distinguished

medical authorities of his age—relates a case of a similar, but even more striking character, in his interesting and instructive volume, *Ueber psychische Heilmittel und Magnetismus*, p. 129.

A female somnambulist prescribed for herself a medicine containing, amongst other ingredients, spirit of camphor and oil of juniper. This prescription having been otherwise deemed insignificant, the doctor's son, by mistake, ordered spirit of camphor and *spirit* of juniper from the laboratory. BRANDIS himself perceived the mistake, but remarked that it was of no consequence, as the patient could not possibly discover it. In her next sleep, however, the patient observed to the son that a great mistake had been committed in the prescription—that the *spirit* instead of the *oil* of juniper had been placed upon her stomach; upon which BRANDIS remarks, that if the gustatory organs of all the chemists in the universe had been introduced into the *ganglion solare* of the patient, they could not have enabled her to distinguish the difference by the taste.

Upon another occasion, the same patient prescribed for herself, during her sleep, twenty-five drops of a liquid medicine, partly composed of opium. The nurse, fearing that the dose might be too large, silently and secretly, and without the possibility of being perceived by the patient, poured out twenty drops; and the latter, notwithstanding, remarked the deficiency, when she took the medicine.

There are some cases recorded, in which the patients have discovered symptoms of diseases in their physicians, as well as in other persons, and prescribed for them with the most beneficial effects. A vast number of instances of the manifestation of this sanative instinct will be found noticed in the writings of the magnetic authors, sufficient, of themselves, to fill a respectable volume. At present, we can only afford space for the preceding scanty illustrations. Before taking our leave of this branch of our subject, however, we may conclude by observing, that the manifestation of this faculty by their patients has frequently proved exceedingly offensive to many physicians, who considered it beneath their professional dignity to be placed in such a relative position towards them. But to these gentlemen we would earnestly take the liberty of recommending the example of their celebrated predecessor, HIPPOCRATES, and the observation of their professional brother, KLUGE, the latter of whom reminds them that this relative position of physician and patient is only apparently, and not really new; for all medical duty never was any thing else than a mere care-taking (*curare*), and nature herself accomplished the healing process—(*mederi*). The sole business of the physician, therefore, consists in placing the diseased organism in such a condition as may enable it to restore the healthy *crasis*.

This instinct of remedies appears, as we have seen, to have been very frequently manifested in the ancient Temples of Health; indeed, the minis-

tering priests would appear to have placed great reliance upon it; and the phenomenon itself was generally ascribed to the favour of the particular deity who presided over the institution. ÆSCULAPIUS, it is said, sometimes prescribed for his patients very extraordinary remedies, which even appeared dangerous; and the same thing occasionally occurs in regard to the prescriptions of the modern magnetic somnambulists. But, in both cases, these prescriptions have generally been found to be efficacious, and never hurtful.

The prescriptions of somnambulists, indeed, occasionally appear very fanciful; and yet they uniformly seem to be guided by an unerring instinct. Thus, the MARQUIS DE PUYSEGUR had a female patient who, in her somnambulism, prescribed for herself a dose consisting of *seven grains of tartar emetic, in an orange.* PUYSEGUR, for a long time, declined to administer this dose; but, at length, overcome by her importunities, he assumed the appearance of consenting. But in order to be assured of her perfect lucidity, and to place himself beyond reproach, he arranged half a dozen of oranges in the following manner: In the first, there were two grains of the emetic; in the second, three; and so on, in regular order, until the last, which contained seven. He then presented to her the least dangerous. "This does not suit me," said the patient. The second was presented, which she also rejected; and, soon afterwards, she impatiently threw them all down, one after the other, until she

came to the last, which she seized exultingly, and exclaimed: "*This is what will cure me.*"

Somnambulists are frequently found capable of prescribing for other patients, as well as for themselves; but in many cases this faculty may be feigned when it does not actually exist; and in such cases, therefore, the physician must be upon his guard. The remedies prescribed upon these occasions, however, are, generally, at least, harmless; but great abuses, no doubt, may thus be practised by quacks and empirics. A regularly educated physician, nevertheless, who possesses a competent knowledge of magnetic science, may employ this method, with great advantage, especially in cases of difficult *diagnosis*. We could adduce many well-authenticated instances, in which this method has been most successfully employed. But great caution must be observed in resorting to it, when it is proposed to be adopted in regulating the subsequent treatment; that is to say, we must be perfectly satisfied in regard to the actual lucidity of the somnambulist.

The following anecdote, which has been preserved in the records of Animal Magnetism, presents a very curious instance of the development of some of the phenomena to which we have last alluded.

It is well known that MESMER established several magnetic institutions at Paris, for the benefit of the poor, and of the more wealthy. In these, he was assisted by several other physicians, and, particularly, by his friend and pupil, Dr AUBRY, whom he

had cured of liver complaint by the magnetic method. Now, Dr AUBRY had a patient, called *Marguerite*, a girl of about twenty-five years of age, who could only be magnetised, and rendered somnambulist, by himself. One morning, in the absence of MESMER, M. AUBRY observed the arrival of two persons, who announced themselves as foreigners. One of them asked his permission to be allowed to witness the treatment, conversed with the doctor, expressed the interest he felt in magnetism, the incredulity he could not help entertaining in regard to the phenomena of somnambulism, and his desire to see some of the magnetic effects produced.

M. AUBRY waited until the girl *Marguerite* was placed in a state of crisis; he then placed the hand of his visitor in that of the somnambulist. Scarcely was the *rapport* established between the two persons, when the somnambulist said: "Sir, you are a foreigner."—"I am," said the latter; "but I wish to know whether you can discover any disease in me."—"You frequently have oppression in the chest."—"True."—"Do you perceive the cause of this?" said the Doctor.—"I do," answered the somnambulist; "the gentleman had his arm broken, in consequence of a fall, three years ago." —Here the countenance of the stranger expressed the most profound astonishment, and he made an affirmative sign.—"You are considerably affected by the temperature," added the somnambulist; "you don't always suffer pain, and this is fortunate for you, for your complaint is incurable."—

She then prescribed some remedy, which she believed would alleviate the pains when they became troublesome.

The other gentleman was the physician of the former. He had no notion of magnetism, and no faith in it. The confidence of his companion had made no impression upon him, and his physiognomy alone was sufficient to make the party aware of the contempt he felt for the annunciations of the somnambulist. The person consulting had perceived this, and wished to have him placed *en rapport* with the modern Pythia. "Come now, Doctor," said he, "take your turn—consult. Perhaps this young lady may inform you of something you don't know."—The physician consulted, but with some repugnance, and placed his hand in that of the somnambulist. Scarcely had a few minutes elapsed in silence, when his countenance became pale, his eyes closed, he slept, and did not awake until a quarter of an hour had expired. From the looks of the bystanders he became aware of what had happened, and rushed furiously out of the room, without uttering a syllable. The curiosity of his companion, however, being now more than ever excited, he said to the somnambulist: "Since you have so well discovered that I am a foreigner, endeavour to see what fate is reserved for me in future."—After collecting herself for an instant, Marguerite said to him: "Take care of yourself, Sir; you run the risk of being assassinated!" The stranger trembled, but immediately recovering

himself, he said to M. Aubry: "Sir, although I cannot explain the possibility of such phenomena, I am now sufficiently convinced of their reality, and return you my thanks; and regret that I cannot obtain farther explanations, for I take my departure to-morrow. If I were at liberty, I should certainly put off my journey, in order to learn from you how to direct a somnambulist, and to profit by her advice." The Doctor then said that M. MESMER had strongly recommended to him to ask the names of all strangers of distinction who did him the honour to come to see his processes; "and I request you, Sir, not to allow him to remain ignorant of yours." "Sir," answered the stranger, "I am the COUNT DE HAGA." Now, the COUNT DE HAGA was no other than the King of Sweden, GUSTAVUS VASA, who was assassinated at a ball, in the year 1797.*

CHAPTER LVI.

WE now proceed with our classification of the magnetic phenomena.

V. MORAL INERTIA.—This is the title under which Dr BERTRAND comprehends a class of very curious phenomena, which frequently occur in the

* See *L'Histoire du Somnambulisme*, &c., par AUBIN GAUTHIER, Tom. ii., pp. 246, &c.

natural, as well as in the artificial somnambulism, and which constitute one of the most constant and peculiar characteristics of that extraordinary affection. We have some doubts, however, whether this rubric has been properly designated—whether it accurately expresses the characteristic nature of the peculiar state it is intended to denote.

In somnambulists, generally, the *moral* feelings are peculiarly powerful and delicate; and we suspect the French physician has substituted the term *moral* for *intellectual*. In somnambulists, the intellect would appear to be subjected to the sensibility; but the *moral sense*, which is in a great measure *instinctive*, so far from being in abeyance, frequently manifests itself in a more exalted and a more delicate form and degree, than usual, during the suspension of the corporeal sensibility and the strictly intellectual faculties. The distinction is apparent from the very phenomena which Dr BERTRAND arranges under this class. The somnambulist, or ecstatic, abandoned to his own internal feelings, is frequently ignorant even of his own personality, and exerts no influence over the manifestations of which he becomes susceptible. When interrogated, he exhibits no astonishment in regard to his new state of existence. This phenomenon may be compared with what occasionally takes place in dreaming, when we are affected by a multitude of singular and often incoherent internal sensations, which would cause the greatest surprise in the waking state, but produce no such feeling

during our sleep. For this reason, the somnambulistic or ecstatic affection, when not duly attended to, or when improperly treated, may be allowed to degenerate into actual and even permanent insanity; the internal sensibility, at length, entirely overpowering and superseding the intellect. Of this state we have numerous examples in all the most eminent religious fanatics, in whom an acute but depraved sensibility generally succeeded in entirely annihilating the reason, and substituting the ecstatic for the rational life. Examples of these states are so numerous that we have no need to refer to particular instances.

VI. *Communication of the symptoms of diseases.* —A great many instances of this phenomenon will be found in the writings of the Magnetists; and Dr BERTRAND admits that he repeatedly ascertained the fact, in such a manner as to dispel all doubt upon the subject. "There are probably few persons," says that author, "who have had an opportunity of observing even a small number of somnambulists, who have not also seen them feel, upon simple contact, the pains of those patients with whom they have been placed *en rapport.* The impression they receive, however, is, for the most part, merely momentary, and they very rarely preserve, on awaking, the symptoms communicated during their sleep." This phenomenon probably lies at the foundation of the *diagnosis* and *prognosis* of somnambulists, which has been so much ridiculed by ignorant medical men. CARRÉ DE MONTGERON

mentions that it was no uncommon circumstance for the convulsionaries to be smitten with the diseases of others, without previously knowing whether the individuals were actually diseased, or the nature of their maladies. They were only made aware of the circumstances from the feeling of pain in the same parts. On the other hand, the sick, who witnessed this curious phenomenon, believed themselves to be freed from their maladies, when they had thus passed into the bodies of the convulsionaries.

VII. *Communication of thought.*—This is one of those magnetic phenomena which have been regarded with the utmost incredulity by the uninitiated, and yet it is one of the most notorious and the best attested. Even the cautious and sceptical Dr BERTRAND became so satisfied with the evidence of its occasional manifestation, that he could not withhold his assent to it; he admits that he became convinced against his will.

In the Roman Catholic Church, this phenomenon was regarded as one of the most indubitable proofs of possession. Accordingly, it appeared among the Nuns of Loudun, the Prophets of the Cevennes, the Convulsionaries of St Medard, and in many of the ecstatics, somnambulists, and mystics of all ages; and that, too, under all religious persuasions, however opposed to each other in their peculiar tenets of belief. Before these phenomena became subjected to the crucible of philosophical investigation, too, this particular phenomenon, along with all the

other magnetic manifestations, was accounted miraculous; and, for a long period, it would have been heresy to believe otherwise. The fact, indeed, was equally admitted at Rome and at Geneva; and we have abundant evidence of its having been known and accredited from the most ancient times. This fact, too, enables us to explain another phenomenon of not unfrequent occurrence, which is also occasionally manifested in the same affections, viz., the understanding of unknown languages, of which many instances have been commemorated.

Carré de Montgeron, the historian of the French Convulsionaries, says of one of these individuals—and he relates it as a very surprising occurrence—that "it frequently happens that, in her ecstasies, she understands the meaning of every thing that is said to her in any language whatever, and is enabled to give appropriate answers to all questions." In these circumstances, it is pretty evident that it is not the *language*, but the *thought*, which these individuals comprehend. The alleged fact of *crisiacs* having actually spoken in languages which they had not previously learnt, and of which, consequently, they had no knowledge in their normal state, we should be disposed to consider as exceedingly doubtful, incomprehensible, and by no means satisfactorily attested; although there certainly are some curious instances of its alleged occasional manifestation. But we are placed in a world of wonders, and it is frequently difficult for us to determine what to believe and what to reject.

In a previous part of this treatise, we have adduced some examples of the alleged manifestation of this faculty among the religious ecstatics; and we must leave our intelligent readers to form their own judgment upon the subject.

The magnetists are not in the habit of exercising their patients in the unknown tongues; and the following anecdote, related by BERTRAND, confirms the view already taken of this matter. "The following fact," says he, "was communicated to me by an exceedingly well-informed physician, who was too soon carried off from science and his friends.* He attended a somnambulist who manifested the most extraordinary phenomena, and who understood him when he spoke to her in Greek, in Latin, or in English. One day he began to read to her some lines in English, when she exclaimed: 'What do you wish me to understand by that jargon?'—'But,' answered the magnetiser, 'I spoke to you lately in the same language, and you answered me.'—'Yes,' replied the patient, 'but it was your *thought* I understood—not your language.'"

VIII. *Magnetic vision, or vision without the use of the eyes.*—We now come to speak of a magnetic phenomenon, which, when the author first announ-

* The individual here alluded to, we presume, is M. GEORGET, a young and promising physician of Paris, who had been, originally, a determined sceptic in regard to the magnetic phenomena, but, subsequently, became a complete convert, and left behind him the most decided testimony of his altered convictions.

ced it, several years ago, excited the utmost scepticism, and no small portion of ridicule, among the philosophers and physiologists of this country; and which, at one time, could not be alluded to in society, without exciting a perfect ebullition of pleasantry and *persiflage*. He who had the boldness to hint at the mere possibility of such a strange phenomenon, even in the presence of men of scientific habits and attainments, laid himself under a violent suspicion of actual insanity. But all this scepticism, and ridicule, and wonderment, was the result of pure ignorance—ignorance of the nature and conditions of the problem, and, consequently, of its solution. Vision, in particular circumstances, without the use of the eyes—having its origin in a certain abnormal pathological state of the organism —is not, in reality, a discovery of the Magnetists in particular, who have merely enlarged the evidence which may be adduced in support of the fact. The fact itself appears to have been known in ancient times; and, at all events, undoubted instances of its occasional occurrence had attracted the attention of physicians, philosophers, and poets long before the cultivation of Animal Magnetism as a science; when the phenomenon became demonstrated to the satisfaction of thousands; and incredulity upon this subject, at this time of day, betrays utter ignorance or ludicrous obstinacy. The author, however, deems it unnecessary to enlarge upon this subject at present, having formerly adduced more than sufficient evidence upon this particular

point, in the Appendix to *Isis Revelata*, No. II., and in his translation of WIENHOLT'S *Lectures on Somnambulism*. We may mention, however, that Dr BERTRAND, and, indeed, a vast number of other intelligent and competent individuals, were most inveterate sceptics in regard to this phenomenon in particular, until they became reluctantly convinced by the irresistible force of the evidence, as well as by personal observation of the fact, in circumstances which admitted no suspicion of deceit or misapprehension.

In the preceding pages of this history, as well as in other works, the author has had occasion to adduce several instances of the exercise of this faculty, and to advert to the opinions of many authors upon the reality of its occasional manifestation. The fact itself, indeed, appears to have been popularly known at an early period, and to have attracted the notice of the poets, as well as of the philosophers in past times. AURELIUS PRUDENTIUS, a Latin poet of the fourth century, has left us a glowing description of this curious phenomenon. In his *Hamartigenia*, we find the following beautiful and appropriate lines upon this subject:

Errat quis qui animas nostrorum sine oculorum
Estimat. . . . .
Illis viva acies, nec pupula parva, sed ignis
Trajector nebulæ, vasti et penetrator operti est.
. . . . . .
Nil ferrugineum solidumve tuentibus obstat.
Nocturnæ cedunt nebulæ, nigrantia cedunt
Nubila,—praetenti cedit teres area mundi.
Nec tantum aërios visu transmittit hiatus

Spiritus, oppositos sed transit lumine montes;
Oceani fines atque ultima littora Thyles
Transadiit, volucresque oculos in Tartara mittit.
. . . . . .
. . . . . .
Expertos dubitas animas percurrere visus?
Abdita corporeis oculis, cum sæpe quietis
Rore seperatis, cernat mens viva remotos
Distantesque locos, aciem per Rura, per Astra,
Per Maria intendens: Nec enim se segregat ipsa
Ante obitum vivis ex artubus. . . . . .
Viscera sed sede manens speculatur acutis
Omnia luminibus. Nullo obice rerum
Disclusa ante oculos subjectum prospicit orbem, &c

It is impossible, we conceive, to give a more correct or a more elegant description of the faculties which are developed in somnambulism, than that contained in the foregoing verses of PRUDENTIUS. To us they are peculiarly valuable, as affording demonstrative evidence of an intimate knowledge of these phenomena at the period in which the poet flourished.

In concluding this chapter, we shall take the liberty of transcribing, from an old author, the following curious case, which seems to bear, in some measure, upon the phenomenon of vision without the assistance of the eyes. Our transcript is extracted from the German *Archives of Animal Magnetism*, vol. viii., No. 3.

"NASUS OCULATUS.

"Cum de Tobiæ oculis a recremento herundinum obcæcatis actum a nobis fuerit, non reticebo historiam quæ humanum captum videtur superare, et

quæ a Clar. BALDO, amico præcipuo, idoneis allatis testibus PLATERO et J. RUNGIO, lib. 15, prax. disp. de vis. symp. verbis HENRICI SMETII, oculati testis, lib. 5, Miscel. med. Ep. 13, hoc pacto descripta omnino extat.

" Cœcum quendam, inquit, utroque oculo orbum, naso pro oculis utentem vidi, cujus beneficio objecta omnia discernebat. Is dextro oculo ante annos multos, cum puer esset, privatus fuerat; tandem juvenis factus (rusticus erat) ex ceraso in palum dumi ligneum fastigiatum delapsus, vultum impegit, ut nasum una cum oculo sinistro, gena, palpebraque utraque et supercilio disrumperit adeo fœde, ut *Chirurgus oculi globum avulsum prorsus crederet*, eumque palo inhæsisse. Cicatrice tandem inducta, post annum ab accepta plaga, dum in gramine apricatur, forte lucem, ac flosculorum candorem humi animadvertere occæpit per nasi cavitatem. Et jam per quinque, aut sex annos continuos visionem eo modo exercuit, ut quidquid offeratur, naso oculato distinguat exactu sed despectando, suspectando enim lucem ferre nequit."

IX. *The prophetic faculty.*—This phenomenon has been most frequently manifested in regard to all those organic modifications which take place in the individual during the course of his complaint and treatment; but, occasionally, especially in some of the more exalted states of the ecstatic affections, it may extend to other objects, even at a great distance of time or space, as may be perceived in some of the instances we have already had occasion to

refer to. This fact appears to have been very generally known and appreciated in ancient times, and it has been noticed by ARETAEUS, ARISTOTLE, PLATO, PLUTARCH, PORPHYRIUS, and also by many of the more modern physicians—such as the author of the treatise, *De Vaticiniis Aegrotorum;* CABANIS; Professor MOREAU DE LA SARTHE; UNZER, in his *Artz;* DESEZE, in his *Recherches sur la Sensibilité*, and various other authors. The Magnetists have had an opportunity of witnessing a vast variety of such cases, which are frequently developed in the course of their practice.

The manifestation of this faculty appears to depend upon a certain instinct, which is most remarkably developed during some peculiar, more or less abnormal, organic states of the individual. The author has adduced several well-attested instances of this prophetic faculty, in *Isis Revelata*, and the experience and research of the modern Magnetists might enable us to lay before our readers many additional examples of prevision and prophecy, both in the natural crisis, and in the case of those individuals who have been subjected to the magnetic processes. But these would occupy too much of our space; and, besides, the task has been already performed to our hands. M. DELEUZE has written a special treatise upon the subject of *prevision;* and a vast number of corroborative instances will be found on consulting the voluminous works of the magnetic authors. We are perfectly aware, indeed, that a great deal of scepticism

and prejudice has hitherto prevailed in regard to the reality of these phenomena; but it is exceedingly difficult to get rid of the facts, without impeaching all human testimony, and rendering all historical evidence, at least, suspicious. What are we to be allowed to receive as truth, and what must we reject as falsehood? We must not permit ourselves to be determined by capricious motives. Testimony, in many cases, is the only criterion upon which we can rely.

CHAPTER LVII.

We proceed with our enumeration and analysis of the principal magnetic phenomena.

X. *The instinct of remedies.*—This is a phenomenon which is not entirely peculiar to the ecstatic affections, whether natural or artificial, but which has been frequently witnessed in diseased persons, who do not manifest any other indication of sensitive or intellectual excitement. It consists of an apparently natural feeling or presentiment, in certain suffering individuals, of those substances, whether of aliment or medicine, which are most appropriate in the case of their particular complaints, and most conducive to their alleviation or cure; and this peculiar instinct has been occasionally manifested by some persons, not merely

in their own respective cases, but, also, in regard to the diseases of others.

This peculiar instinct appears to have been very frequently developed, probably by artificial means, in the ancient temples of health; indeed, it would seem to have been one of their principal attractions. In the Christian monasteries, we again meet with the frequent manifestation of a similar faculty; as, also, among the convulsionaries and *crisiacs* of a subsequent period. Moreover, we find the same faculty occasionally developed, in modern times, in the magnetic somnambulists. It is also not unfrequently exhibited in the course of the development of various natural diseases.

Medical men, in general, affect much scepticism, and betray a good deal of jealousy in regard to the manifestation of this faculty. Even the otherwise candid Dr BERTRAND speaks with considerable reserve upon this point; but he admits that he has nothing positive to say upon the subject; while, at the same time, he does not pretend to deny the occasional manifestation of such a faculty; nay, he even admits that somnambulists sometimes prescribe for themselves not unreasonably. But—and herein we agree with the learned Doctor—he condemns the conduct of those practitioners who make a trade of holding indiscriminate consultations with somnambulists—or *quasi*-somnambulists—on the diagnosis and treatment of the diseases of other persons. This last practice, we admit, may degenerate into mere quackery and imposture, and may lead to

serious, or, at least, to very unpleasant consequences. The practice never ought to be resorted to without the sanction of a duly qualified physician, who is, at the same time, acquainted with the nature and phenomena of the magnetic states. That in the magnetic *clairvoyance*, a knowledge of important matters, which are totally unknown in the ordinary waking condition of life—for example, the most suitable remedies for particular diseased states, and, especially, for the treatment of anomalous complaints—is sometimes suddenly awakened in somnambulistic patients, is a circumstance abundantly attested by many undeniable instances of the actual occurrence of the fact; but this faculty is not a constant and necessary attribute of every state of somnambulism, or ecstasy. When this *clairvoyance* is pure, and divested of all foreign admixture, the annunciations of the somnambulists—who sometimes actually *feel* the diseases of the patients submitted to their examination, or, at all events, by some means or other, contrive to discover the seat and sources of the particular malady—may be regarded as the voice of nature, and, therefore, it may be pretty implicitly relied upon, as the dictate of the internal sense of the patient himself, or of the individual consulted; and, in such cases, the practised and skilful observer can hardly be deceived. But similar prescriptions, in the case of other patients, cannot be safely acted upon unless with great precautions.

The prescriptions of the *clairvoyants*, especially

for their own complaints, are frequently of an apparently insignificant character; yet, strange to say, they are almost always efficacious, and never produce any troublesome consequences. Even in the ordinary waking state, we sometimes experience the sudden impulse of a ray of light, which flashes upon otherwise hidden things that are of importance to ourselves. Many individuals, utterly ignorant of the principles and phenomena of Animal Magnetism, have occasionally felt the momentary coruscation of such internal communications. But when called upon to exercise this faculty in the case of others, we cannot always depend upon the same accuracy of the instinct; for there are many confused magnetic states, in which truth may be mingled with error; and such annunciations, therefore, may mislead the bystander; and for this reason, they ought always to be received with great caution. If the study of Animal Magnetism were made a regular and indispensable element of medical education, these matters might be left entirely to the experience, judgment, and discretion of professional men.

It sometimes happens that patients—especially such as have been labouring under phthisical symptoms—fall into a state resembling somnambulism or ecstasy, on the near approach of death. They express feelings and emotions of a pleasurable character, denoting a cheerful hope of ultimate recovery, which deceives not themselves only, but frequently, also, their friends and attendants. It

sometimes happens, too, that while we are lamenting the supposed sufferings of the patient, the latter is actually in a state of blessed enjoyment.*

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* "Hope, or the anticipation of pleasure, affects the respiration; and how often do we see patients, in the last stage of pulmonary disease, entertaining sanguine hopes of recovery to the very last!"—WINSLOW; *On Suicide.*

From the same work of this learned and ingenious physician, we take the liberty of extracting the following very interesting narrative.

"We recollect attending the case of a young lady labouring under a disease which produced extreme mental and physical suffering, who exhibited, a short period before her death, some singular phenomena. This lady had not been seen to smile, or to show any indication of freedom from pain, for some weeks prior to dissolution. Two hours before she died, the symptoms became suddenly altered in character. Every sign of pain vanished; her limbs, from being subject to violent spasmodic contractions, became natural in their appearance; her face, which had been distorted, was calm and tranquil. All her friends supposed that the crisis of the disease had arrived, and that it had taken a favourable turn; and delight and joy were manifested by all who were allowed access to her chamber, and who were made acquainted with the change which had taken place. She conversed most freely, and smiled as if in a happy condition. We must confess that the case puzzled us, and that we were, for a short time, induced to entertain sanguine hopes of her ultimate recovery. But, alas! how fragile were all our best hopes! For two hours we sat by the bed, watching the patient's countenance with great anxiety. Every unfavourable indication had vanished; her face was illuminated by the sweetest smile that ever played on the human countenance. During the conversation we had with her, she gave a slight start, and said, in a low tone of great earnestness, '*Did you see that?*' Her face became suddenly altered; an expression of deep anguish fixed itself upon her features, and her eyes became more than ordinarily

Even in the ordinary and apparently healthy state of the organism, we occasionally meet with this instinct of remedies. We have heard of such a thing as a heaven-born physician, meaning, no doubt, an individual who manifested an apparently instinctive perception of the character of diseases, and of the best means of cure. CABANIS has spoken of such cases, of sensitive persons, as having fallen under his own observation. "I have seen patients," says he, "whose taste had acquired a peculiar delicacy, who desired and knew how to distinguish and to choose those articles of aliment, and even those remedies, which appeared to them to be most useful, with a sagacity which, in general, we only observe amongst animals. We see some," he continues, "who are enabled to perceive, during their paroxysms, either certain crises which are at hand, and of which the termination, soon after, proves the justness of their sensations, or other modifications, attested by the state of the pulse, or by still more certain signs."

The conclusion, therefore, to which we are disposed to come, in regard to this matter of the instinct of remedies, is this,—that, in many cases,

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brilliant. We replied, 'What?' She answered, '*Oh! you must have seen it. How terrible it looked, as it glided over the bed. Again I see it!*' she vociferated, with an unearthly scream. 'I am ready!'—and without a groan her spirit took its flight."—*Ibid.* p. 103.

Cases of a similar character occasionally occur in the magnetic practice, but they are generally of a more cheerful aspect. It appears to us that dying patients occasionally go off in a species of magnetic trance.

this instinctive feeling is natural and just, and may be depended upon; but that, in other cases, it may be impure and merely fanciful; and that it requires a great deal of tact and experience, on the part of the observer, in order to enable him to distinguish the true from the false.

XI. *Communication of Thought.*—This is also a phenomenon, upon the reality of which much doubt has been entertained; but, like many of the other magnetic facts, it is capable of being demonstrated by evidence; and the many unsuspected witnesses who attest its manifestation will scarcely permit us to doubt its occasional occurrence. It has been observed, indeed, by individuals of unquestionable competency and veracity, even in ordinary life; and the analogous cases which have occurred in the somnambulistic affections are numerous and cogent.

This phenomenon was formerly considered to be one of the most indubitable proofs of possession, which it was necessary to establish before proceeding to the process of exorcism. The same faculty was occasionally observed in ancient times: it appears to have been very remarkably developed in the nuns of Loudun, and in the prophets of the Cevennes; and it is amply attested by individuals who cannot be justly supposed capable of fraud or deception. One of the witnesses, upon the particular occasions referred to, was the brother of the reigning monarch of France, who found that one of the nuns obeyed an order which was given mentally, without a single word spoken, or any sign given.

In the case of the Cevennese prophets, it is reported that Jean Cavalier was converted upon seeing two ecstatic boys, who penetrated into his most secret thoughts. One of the crisiacs discovered that a certain person present at an assembly of the Protestants had betrayed them for a sum of money; and he also charged the culprit with having poison concealed in the sleeve of his coat, which was found to be the case. All this was proved by an individual who was present in the assembly. The same phenomenon was observed among the convulsionaries of St Medard. Numerous instances of the same, or, at least, of a similar character, have occurred among the magnetic somnambulists—among whom, indeed, it has been noticed as a characteristic feature of the affection; and they all bear concurrent testimony to the reality of the fact.

There is also a variety of other curious phenomena occasionally developed in these extraordinary conditions of the organism, which are not undeserving of attention. But enough, perhaps, has been already said to demonstrate the most striking peculiarities of these anomalous states; and we have now, it is thought, brought forward a sufficient number of remarkable and authentic facts, to excite the inquisitive to a farther prosecution of the study in the numerous works of the magnetic authors; and to those authors, therefore, we take the liberty of referring our readers for farther information upon this curious and most interesting subject. Our present work was intended to be chiefly his-

torical: We do not profess to be didactic. Having pointed out the sources to which we have been chiefly indebted for our information, we have put it in the power of all candid and inquisitive persons to prosecute the study in the works of the original authors and discoverers; and the task, we conceive, will be both pleasant and profitable.

Indeed, the works of the scientific and professional magnetists are now so numerous, that there is no excuse for ignorance.

CHAPTER LVIII.

It is a great mistake, but a very general one, to suppose that the magnetic method of curing diseases by manipulation, and other simple processes, is an entirely modern invention. The author of this treatise has shown, in Isis Revelata, that there are many allusions to the magnetic treatment in the works of ancient authors, although the method was, for a long period, chiefly employed in secret, as a mystery, in the sacred institutions of antiquity, and carefully concealed from the profane eyes of the uninitiated. Nevertheless, there are many allusions to the practical application of the manipulatory method of cure in the writings of various ancient authors, especially the poets, as the classical reader will discover in the works of Aris-

TOPHANES, PLAUTUS, and others. But until the resuscitation of the doctrine of Animal Magnetism, these allusions do not appear to have been adequately comprehended. For a long period, indeed, the practice itself would seem to have been considered too sacred to be communicated to the profane; and when alluded to in subsequent times, it was generally treated as a topic of pleasantry. ARISTOPHANES, in his *Plutus*, however, gives a very curious description of the cure of that personage, in a complaint of the eyes, in which he observes, that the first thing done was to manipulate the head of the patient—*καὶ πρῶτα μὲν δὴ τῆς κεφαλῆς ἐψήσατο.* We have already sufficiently dwelt upon the knowledge of the magnetic processes among the Romans.

Among the ancient nations, generally, manipulations and frictions were much used in medical treatment. GALEN enlarges upon the advantages of these methods of cure. "*Frictio*," says he, (*Lib.* 2. *de Sanitate tuenda*), "*vim habet solvendi, ligandi, carnem augendi, minuendi. Nempe dura ligandi, mollis solvendi, multa minuendi, mediocris carnem augendi.*"

CŒLIUS AURELIANUS prescribed frictions in pleurisies, in lethargic complaints, in megrims, and headaches. CŒLIUS AURELIANUS; Lugduni, 1569. The same physician characterises these frictions in unambiguous expressions. "We must," says he, "conduct the hands from the superior to the inferior parts, traversing the members successively." (p. 253.) In epilepsy he prescribes partial friction,

manipulating " sometimes the head and the forehead; sometimes the neck and the chest," &c. *Ibid.* He describes these processes as a *blandu defricatio;* and the remark of the author deserves to be noted, that we may cure even by the simple act of holding : *Ut etiam tenendo mediamur.*

These processes are precisely similar to those of the modern magnetisers. Sometimes they magnetise downwards from the head to the feet; sometimes the passes are local; most frequently they are made with the palm of the hand; at other times, the hands softly touch the suffering part.

ALEXANDER TRALLIANUS, an old physician, who flourished in the sixth century, also recommends frictions as a suitable remedy in many diseases; and he describes the process much in the same way, but with some slight variations. After speaking of the medicines employed for the cure of epilepsy, he makes a distinction between the natural or occult remedies, *quorum ratio haberi nequit,* and the artificial. But as he appears to be treating of manipulation alone, his precise meaning in this passage is not very clear, unless he intended to distinguish the simple frictions from the magnetic—the latter requiring an exercise of volition, and a strong desire to relieve the patient from a particular impediment to health. The latter species of manipulation he seems to have in view when he speaks of the energetic volition of the operator, and observes that a powerful intention enables him to succeed in pro-

ducing the desired effects. *Et revera id quo intendunt assequantur.*

The following observation of TRALLIANUS we would recommend to the attention of all physicians:—"*Verum cum nonnulli naturalibus, quorum ratio haberi nequit, quæque alligari solent, oblectentur, eisque uti desiderent, et revera id quo intendunt assequantur, conveniens existimamus, studiosis de his quoque nonnulla percensere, ut medicus omni ex parte ad opem ægris ferendam sit instructus.*"

ALEXANDER TRALLIANUS was a Greek physician; and it was from the Egyptians that the Greeks appear to have derived their medical and magnetic science. PROSPER ALPINUS, in his book on the Egyptian medicine, confirms the statements of TRALLIANUS, and, with the latter, he distinguishes an ordinary medical or gymnastic friction from a mysterious manipulation. After observing that frictions had been much employed in Egypt from the most remote times, he adds a chapter, entitled: *On the Secret Remedies which the Egyptians used for the Cure of Fevers.* Among these secret remedies, the manipulatory processes were again included—they are particularly recommended for the purpose of exciting perspiration, and even for curing pestilential fevers and small-pox; these frictions being administered gently, along with certain liniments. This remedy, he adds, is transcendent, and there is none more familiar in Egypt.—PROSPER ALPINUS, *de Medicina Egyptiorum;* Lib. iv., cap. 15. The same

author also mentions frictions as a secret remedy in the treatment of dysentery; and he asserts that this method had succeeded in inveterate cases, which would not yield to any other remedies. He also describes the particular methods employed in the administration of these frictions.

Such simple methods of cure, however, have never, we believe, been held in much estimation by the faculty in modern times; but it would appear that the members of the profession have been occasionally beaten off the field by the ungraduated quacks. We may refer to the following example in the case of the Spanish Cardinal XIMENES.

In his old age, his Eminence fell sick, and called in the doctors. But their efforts proved fruitless, and they gave up the case as hopeless. In this emergency, the Cardinal was advised to call in the assistance of a certain old wife, and to make trial of her skill. His Eminence was sceptical and reluctant, but at length yielded. The lady was secretly introduced to him, and after having felt his pulse, assured him that she should restore him to perfect health in the course of eight days. Her sole stipulation was, that, during that period, he should have nothing to do with the doctors, which was assented to. She then proceeded to employ frictions with certain liniments, and in this way she succeeded in performing a complete cure upon the Cardinal within the time prescribed. XIMENES, thus cured of his fever, returned to the active duties of his office, and resumed his natural gaiety.

Now, the foregoing case is by no means a solitary instance of effectual relief being given to sick persons by apparently inadequate means, and by individuals destitute of medical science; and we hope that our very good friends, the doctors, will condescend to exhibit a little more respect, than they are wont to do, for old wives and their therapeutic skill and medicinal appliances.

For our own part, we are disposed to be of opinion that, in many cases of disease, much less of the ultimate effect depends upon the character of the medicines prescribed than upon the peculiar idiosyncrasy of the physician who prescribes them. The magnetic temperament is of more efficacy in the cure of diseases than all the drugs enumerated and classified in our Pharmacopœias;—and the magnetic method of cure is of far more general use in practice, inasmuch as it may be employed in almost all the diseases to which the animal frame is subject.

CHAPTER LIX.

Of the reality of Animal Magnetism, as a fact in nature, no well-informed man, it is thought, can now entertain a rational doubt, since the phenomenon has been fully confirmed by the honest testimony of hundreds of intelligent and distinguished men, and may be traced in the annals of history

from the remotest times. The business of every writer on the subject, therefore, must now consist in such a verification and classification of the authenticated phenomena as appear to be necessary for the purposes of science. The principal facts, themselves, indeed, are now placed beyond the reach of scepticism; although it may still be possible to enlarge the sphere of the theoretical and practical application of the system. These facts, it is true, may be viewed in different lights by different minds; but these differences merely affect the particular inferences and conclusions to be drawn from the premises, and do not afford any good ground for impeaching the facts themselves.

Now, we cannot, and will not conceal our own deliberate conviction, that the facts to which we have alluded, are decidedly favourable to our assumption of the existence of a spiritual nature in the human constitution; nor can we permit this conviction to be shaken by any arguments that may be adduced by the advocates of universal materialism.

Mind is not matter, nor can it be logically proved to be a mere property of matter in any of its forms of development, although these elements may, in the plan of divine wisdom, reciprocally act and react upon each other—as light and heat are diffused throughout the material universe. We may, indeed, be unwillingly brought to agree with the materialists when they grasp mind with their hands, and exhibit it to our corporeal optics—but not till then. The fact of the exercise of vision without

the use of the eyes, and at incredible distances, is utterly incapable of being explained upon the hypothesis of universal materialism.

The sceptics, however, object to the phenomena of clairvoyance, on the ground that they are not constantly exhibited by all somnambulists in the same degree, and at all times. But this appears to us to be irrational. The state in question is not, in every instance, invariably the same. Clairvoyance is not a constant accompaniment of every form of somnambulism, but may be manifested at one moment, and lost in the next. This affection, too, may also be imperfect in its form and development. Hence the occasional mixture of truth and error in the responses of somnambulists, which may sometimes mislead, but which, at the same time, may be discovered by the proper tests. A state of continued clairvoyance — probably resulting from a peculiar idiosyncrasy—is a rare phenomenon; and, in most cases, it may be easily disturbed, or totally lost in a moment. Hence have arisen most of the objections to the reality of the phenomenon; and these temporary clairvoyants, in consequence, have been frequently, but unjustly, pronounced to be impostors. Clairvoyance, as a permanent constitutional affection, has been chiefly manifested by natural ecstatics.

In the observation of somnambulists, therefore, it is an error to conclude that because they may sometimes fail in giving correct answers to our questions, or fall short of satisfying our curiosity

in the result of some particular experiment, they have a studied intention to deceive us. This is an error too common among those who are imperfectly acquainted with the nature and modifications of the affection. Somnambulism itself, too, is a variable state, and not to be found, at all times, in the same degree of intensity. Certain circumstances, of which we are ignorant at the moment, may affect the lucidity of the patient, and occasion erroneous responses, without any intentional deception. This circumstance, therefore, of the occasional alternation of truth and error, or even of the predominance of error, in the annunciations of somnambulists, is not always to be ascribed to intentional deception, but to the variableness of the affection, or to the eagerness and importunity of the bystanders. As long as the affection continues pure and undisturbed, we may expect to find all that is unadulterated and truthful; but as soon as the somnambulistic life is disturbed or confused by any cause whatever,—*e. g.*, by imprudent experiments, or unfavourable influences,—there will naturally arise error, embarrassment, and internal blindness, which are frequently produced by those rash and sceptical intruders, who wish to lead the patient into casual error, or apparent deception, under the pretext of testing the reality of the affection. It is probably for these reasons that the magnetists are so frequently averse to the promiscuous intrusion of strangers during their delicate magnetic experiments. The most perfect somnambulists may thus

be momentarily, or even permanently, led into error, by unfavourable influences, without any intentional deception; and it is, therefore, the duty of all intelligent magnetists to guard against those causes of disturbance, by which even the most profound philosopher may sometimes be led to form erroneous judgments, and to draw unwarrantable conclusions. Ignorant persons ought not to be permitted to interfere in these delicate operations, but should have the good sense to trust to the intelligence and candour of the honest and experienced magnetist. *A priori* judgments upon such matters are utterly worthless.

We are accustomed to see material medicines only prescribed in diseases; and when these diseases are not cured by such treatment, we pronounce them to be incurable. But to medicine belongs everything that possesses a medicinal virtue—a healing property; and we are bound to make use of everything in nature which experience has taught us may be useful in medical practice. It is not the interest of the physician, but that of the patient, which is to be primarily regarded. All, or most medicinal substances are confessedly poisons, and, even in curing or alleviating diseases, they may leave unpleasant effects behind. Magnetism is not liable to this objection. Its action, on the contrary, is temporarily soothing, and permanently corroborative. Many diseases have been cured by the magnetist which had previously resisted all the appliances of medical skill.

There has been a great deal of argument for and against the theory of a *magnetic fluid.* A majority of the magnetists appear to be favourable to the assumption of such a fluid, relying, partly, upon the testimony of sensitive patients, and, partly, upon its analogy with the other imponderables in nature—the mineral magnetism, electricity, galvanism, &c. The decision of this vexed question does not appear to be a matter of much consequence in practice; but the partizans of a fluid of one kind or another seem to be supported by the general analogies of nature. The objection that this particular fluid is not objective to the senses, appears to be of little value. There must be some active principle in operation, which is capable of producing the demonstrated effects; and if this operative principle be not a fluid—an imponderable—what is it? In this case, it is presumed, we can reason only from analogy. The theories of imagination, imitation, &c., have long been exploded, as incapable of explaining the facts. But the action and reaction in the processes of Animal Magnetism must necessarily have some cause, be it what it may; and, with Newton, we call this cause a fluid, and must do so until convinced of our error by a greater philosopher than Newton.

A great many of those phenomena which, in former ages, mankind were in the habit of ascribing to the action of particular gods and dæmons, and, in subsequent times, to the arts of sorcery and witchcraft—and, in still more recent times, to

the direct agency of God or the devil—may now be explained upon the principles of Animal Magnetism; and this agent itself may henceforth be considered as one of the most important secondary causes in nature; thus superseding the immediate and continual interference of the Deity in the petty affairs of the universe, and attributing all the operations of nature to one grand, universal, inscrutable, and coherent plan of divine power, wisdom, and foresight. All the phenomena of Animal Magnetism, Electrometry, Rhabdomantia, &c., are but a portion of the wonderful scheme of the Almighty Creator of all things, and, as such, are worthy of our serious study and admiration, however incomprehensible by the limited capacity of man. It is our duty to examine, to admire, and to adore. In this, we presume to think, there is neither atheism, infidelity, nor impiety; nor can it be truly said that genuine philosophy is inconsistent with a rational worship of the great Author of all created being. The atheist is a natural fool, or a philosopher gone mad.

The magnetic states, we may observe, may be occasionally induced by certain cosmical, atmospheric, or telluric influences, which it is difficult to recognise and classify; they may sometimes be produced by internal or mental emotions; and, at other times, they are engendered in the individual idiosyncrasy by causes which we cannot immediately discover or appreciate. In some instances they have assumed an epidemical type. They are most

frequently developed, artificially, by the application of the human hand, or by certain other material appliances. History abounds in examples of all these methods of exciting the magnetic affections. The influence of the human hand in producing these states, as we have elsewhere observed, appears to have been very generally known, and frequently exercised from the earliest times; and it is curious enough that the Greek word for surgery (χειρουργία) denoted a manipulatory process. The artificial excitement of a superior order of intellectual or spiritual powers, as a consequence of such manipulatory processes, appears also to have been known to the ancient world; nor did the circumstance escape the perspicacity of mankind, in these early ages, that, by means of such artificial contrivances, a higher species of intelligence might be acquired, than that which is possessed in the ordinary normal state of the organism; and that other science (*scientia*) might thus be obtained, than that which is acquired through the instrumentality of the senses in space and time. And whatever attempts may be made to explain away these facts, by individuals who have neither investigated the subject themselves, nor availed themselves of the investigations of others, numberless phenomena are presented to our view, from the most remote antiquity downwards, resting upon the most unimpeachable evidence, which deserve, and must ultimately receive, the most serious attention of learned, inquiring, and dispassionate men. The most strenuous efforts of

the most ingenious among the materialistic philosophers will never succeed in eradicating from the minds of the rational portion of mankind, the firm belief in a higher order of intelligence than the organic and the sensual:

"*Naturam expellas furca licet, usque recurret.*"

CHAPTER LX.

We are frequently asked: What are the uses of Animal Magnetism? We answer boldly: These uses are twofold. 1. This method of treatment affords us the means of speedily and effectually curing a variety of diseases, which are either deemed incurable, or difficult of cure, by the ordinary medical appliances. 2. The science conducts us to new and most important views of the animal constitution, and discloses many valuable truths which were previously unknown or disregarded, or, at least, misinterpreted; in short, it conducts us to a more accurate appreciation of the compound nature of man—body and spirit—the material and the moral; and demonstrates their mutual relations, and their intimate dependence upon each other.

"*Mens agitat molem, et magno se corpore miscet.*"

Moreover, physicians of the highest intelligence inform us that they have been enabled, by means

of the magnetic methods, to cure a variety of diseases of many years' standing, which had previously refused to yield to all the appliances of the ordinary therapeutic skill. Although not a member of the medical profession, the author of this treatise can vouch for the actual occurrence of cases of this description under his own eye. And can it be said that such facts are unimportant, and undeserving the notice and study of the physician? Can philosophers, too, be indifferent to those moral phenomena which are so frequently manifested by magnetic patients, and have been so amply described in the annals of the science? Strange state of matters! The analysis of a mineral, or of a plant, excite a vast deal more interest amongst our physicians and philosophers, than the highest and most valuable endowments of the human species! In short, in the present state of matters, the human subject stands, as an object of interest, in the very lowest sphere of created being.

It seems important to observe, that the magnetic power and susceptibility sometimes exist in different forms and degrees in different subjects; but this observation does not apply to the case of magnetism alone; it also extends to the administration of the ordinary medical substances. It is a vulgar observation, that one man's meat may be another man's poison: So, also, may the magnetism of one man be inefficacious, or even hurtful, in certain cases, while that of another operates beneficially. Much may depend upon idiosyncrasy of temperament.

If, as has been sometimes alleged, experience shows that many metals, and metallic preparations, which operate injuriously upon patients of a peculiar magnetic constitution, have the same effect upon them in their ordinary state, this matter may be easily understood. But additional observation upon this subject is much required. It is by no means a matter of indifference, in the ordinary treatment of diseases, what kind of medicines are exhibited, and to whom we administer them; and the same observation applies to magnetism. By improper magnetisation, it is possible that a patient might be injured for life, or sent prematurely to the grave. This circumstance has induced some persons to recommend that magnetism should only be resorted to in extreme and desperate cases. But we are not cognisant of any bad effect which has ever resulted from the application of this remedy; and the experienced physician and magnetist will know how to avoid all unpleasant consequences.

A great expenditure of argument, or rather of argumentation, has been occasionally employed by the sceptical adversaries of the system, for the purpose of demonstrating that Animal Magnetism is not a *science*. Now, what, we may ask, is science? To our mind the word denotes knowledge in general. In its more restricted sense, it signifies a general principle, or law, or series of laws, from which certain consequences are capable of being legitimately deduced. In such cases, the principle, or law, must be shewn to exist in nature;

and the consequences must be strictly and legitimately deduced from the principle. But, excepting in the case of mathematical truths, which must be taken as universal, and received as axioms, all other principles are liable to controversy; and, in regard to these, the utmost length at which we can arrive is a high degree of probability. When we say that two and two make four, we announce a fact in which everybody agrees, because the conventional forms of the expression are identical. But when we assert that certain causes produce certain effects, we announce a debateable proposition which requires to be proved by evidence of the fact, and may possibly be liable to exceptions; and of this nature are the alleged phenomena of Animal Magnetism. When we say that certain processes, *in general*, produce certain effects, we do not announce an universal and invariable sequence of cause and effect—not an absolute and unconditional proposition; and our conclusion only applies to those cases in which the requisite conditions are fulfilled. But if, under the necessary conditions, the effects invariably follow, we are then entitled to lay down a general proposition as an element of science. Now, this is precisely the case in regard to Animal Magnetism. We do not assert that—in the present state of our knowledge—all individuals are equally capable of being affected by the influence of the magnetic processes, under every possible condition. But what we do allege is, that most, if not all men, and even animals, in general, are susceptible of the influence

in question in a certain degree, corresponding, probably, with the natural constitutional *crasis*. To be more explicit—certain persons, in a perfectly sound state of body, are scarcely susceptible of being magnetised at all; that is to say, they experience no effects from the operation; whilst others, infirm, or diseased, or having within them a tendency to morbid action, are, in general, more or less easily affected. Experienced magnetists have endeavoured to point out the exceptional cases. We are not quite certain, indeed, that all mankind may not be, in some degree, susceptible of the effects of Animal Magnetism; or that experience has yet developed the whole scope of its influence. But to assert that Animal Magnetism is not a science, because the whole conditions of its exercise and results have not yet been completely ascertained, appears to be not a little preposterous.

It is only at a comparatively recent period that any attempt has been made to collect and generalise the whole of the known facts; and until this shall have been accomplished, we cannot hope to possess a completed science. With regard to causes, we know nothing more than that the influence, and the susceptibility, are properties of the animal constitution—and what more can be required?

Indeed, we have the more reason to be astonished, and gratified, at the actual progress of magnetic science—slow and considerate as it has been—when we reflect how obstinately, and how virulently, it has been assailed, upon various grounds, at every

step of its advancement. It has been compelled to contest every inch of the ground upon which it now stands.

We have thus seen that, in a practical view, Animal Magnetism is one of the oldest sciences in the universe; it appears to have been cultivated in the most remote ages. The Chaldean priests cured diseases by the imposition of the hands; and the same process is commemorated in the most ancient historical document we possess—the Bible. Indubitable vestiges of this practice are found in the monumental records of ancient Egypt, as among the Magi of the early eastern world. The temple-sleep in the fanes of Isis, Serapis, and other medical deities, was, in all probability, produced by magnetism. Naaman, the Syrian, was magnetically cured of his leprosy by the prophet Elisha—(2 Kings, v. 11); although by a method different from that which the patient had anticipated. The priests of Brahma, in India, cultivated this science of manipulation during many centuries; and the doctrines of Zoroaster give us good grounds to suspect that the Parsi, in Asia, like the Egyptian priests in their sacred mysteries, possessed a knowledge of magnetic science. The Greeks appear to have derived their knowledge of magnetism from the eastern sages, and, in their turn, communicated it to the Romans. The Jesuit missionaries brought the magnetic mysteries from India to Europe. (See the works of Athanasius Kircher: *Magnes Universalis*, and *Mundus Mag-*

neticus.) MESMER received the first *impetus* towards his subsequent magnetic career from Father HELL at Vienna. The doctrine of Animal Magnetism, therefore, is one of the oldest in the universe; and it has been the most generally, and the most sedulously cultivated among mankind, in all ages, and throughout all portions of the globe. It has likewise been the most carefully preserved; although occasionally obscured by false notions, prejudices, and misconceptions, in regard to its true nature and legitimate objects. In this more enlightened age, let it be our endeavour to hand it down to our posterity in a nobler and a purer form.

CHAPTER LXI.

As soon as the essential facts of Animal Magnetism were discovered, the salutary influence of the processes must have become apparent in their effects upon the human constitution; and this influence, therefore, must naturally have been employed for sanatory purposes. In reality, we find that the method has been so employed, for such purposes, in a rude or more methodical manner, from the very earliest ages: It was, in fact, the primitive medicine. In the most remote times, we find that *touching*, *rubbing*, and other manipulatory processes, were very frequently employed

for the alleviation of pain, and the cure of diseases; and that these practices constituted the principal element of medical appliance.

In the early stages of society, however, this method, and its effects, were viewed as something supernatural and miraculous; and, therefore, placed beyond the confines of mere human science. When revived in modern times, it was still regarded, by the greater proportion of medical men, with great scepticism, as something totally inexplicable upon any recognised principle of therapeutic science; and it was, therefore, almost unanimously decried, scouted, and ridiculed, as a noxious remnant of heathenism, magic, and necromancy. The modern discovery of MESMER, dimly foreshadowed by some previous mystical inquirers into the recondite *arcana* of nature, and the less obvious endowments and susceptibilities of the human constitution, was, for some time, ridiculed and rejected, as a mere puerile or mystical hallucination; and it was only after the facts developed began to force themselves upon public notice, and to solicit the attention of scientific men, that they were thought worthy of a serious refutation by the learned sceptics. These facts, indeed, at first assumed, in the eyes of the scientific men of the age, the appearance of a mere system of mysticism and mental hallucination; and the most strenuous endeavours were made, by the most eminent physical philosophers of the age, to demonstrate their inconsistency with the more obvious and acknowledged laws of nature.

In the meantime, however, MESMER—who may be justly denominated the modern discoverer of the science—made many intelligent and uncompromising converts to the new truths; and the question at issue being simply a matter of fact, it may be thought that the controversy between the Mesmerists and their opponents might have been easily and satisfactorily decided by experimental inquiry. But this simple method of deciding the question was not adopted. Unfortunately, MESMER, at an early period of his career, had chosen to associate with his facts a peculiar theory upon which he attempted to explain them. Upon this theory the antagonists greedily seized, and thus endeavoured to shift the question from its primary and substantial foundation, and to place it in the category of a merely fanciful speculation. MESMER and his adherents, indeed, placed their reliance principally upon the facts developed by the practice of the art; their antagonists, on the other hand, sought to annihilate the facts by invalidating the Mesmeric theory. In these circumstances, no satisfactory solution of the question, or termination of the controversy, could be anticipated.

In the meantime, MESMER attracted many active, enlightened, and influential adherents to the new views; and these converts, most judiciously abandoning all idle speculations, exerted themselves in promoting the practical investigation of the facts; while these facts were speedily multiplied to such a degree, that scepticism became utterly ludicrous, in

the eyes of all sensible and unprejudiced inquirers. Our celebrated Scottish bard has said, that

> " Facts are chiels that winna ding,
> And downa be disputed; "

and so it has proved in regard to Animal Magnetism. The facts, indeed, have now become so numerous, and so unimpeachable, as to be rendered invulnerable by the sharpest sword of scepticism.

Of these facts, the most important and the most valuable, perhaps, is the now unquestionable cure of many serious and inveterate diseases by the magnetic methods. This discovery, indeed, has been most pertinaciously impeached and resisted by the regular disciples of HIPPOCRATES and GALEN, as if they conceived they were fighting for their patrimonial inheritance of dogma—*pro aris et focis*. But they are rapidly losing the battle, and they see it, and, seeing, tremble on their stilts. The complete victory of the magnetic methods is scarcely now even a question of time—the ultimate result is no longer doubtful. If the opponents of the practice do not speedily stretch forth the right hand of fellowship to the magnetists, their occupation, like that of Othello, is gone.

We do not mean to assert that the entire system of medicine, as now practised, is in danger of being utterly subverted, as many medical gentlemen appear to apprehend. Learning, science, and skill will still maintain their value: Much of the knowledge previously acquired will still continue to be useful, indispensable: But the theory of disease, as

well as the *rationale* of cure, must undergo many important modifications. Homœopathy,* hydropathy, and other systems, are already pressing hard upon the interests of the regular faculty. The science of Animal Magnetism has disclosed some secrets which the candid and liberal physician will, sooner or later, feel himself compelled to acknowledge as important and highly useful truths, which must not be overlooked or disregarded. It will not do for the modern disciples of GALEN to assert, as some have done, that the truths developed by Animal Magnetism were previously known. If that were true, how did it happen that the disciples of MESMER were so long opposed, and persecuted, and ridiculed by the members of the medical profession? If medical men knew the truth, why did they oppose, and endeavour to counteract or stifle it at its birth, and during its progress? This, as we have remarked in our preface, is a stale trick. That the faculty vigorously opposed the

* Some curious proceedings lately took place in the *Senatus Academicus* of the University of Edinburgh in relation to Homœopathy. A very able and argumentative pamphlet was published by a Homœopathist upon this occasion, the writer describing himself as AN ALUMNUS, whose unanswerable arguments appear to have settled the question. See "THE NEW TEST ACT: *A Recent Conspiracy against the Medical Practitioners of Homœopathy*," &c., by AN ALUMNUS. Edinburgh, 1851;—also a "Letter to the Patrons of the University on the late Resolutions of the Medical Faculty, by WILLIAM HENDERSON, M.D.," &c.—Dr Henderson, we understand, is esteemed as one of the most learned and successful practitioners in Edinburgh.

introduction of Animal Magnetism, and ridiculed the facts elicited by that science, is matter of history. In Britain, especially, these prejudices prevailed in a very remarkable degree, and for a long period of time. The learned of this country, be it to their credit or discredit, were the last who occupied themselves with the magnetic inquiry; and, even at this moment, they seem unwilling to abandon their prejudices.

Although the very curious and useful facts, developed by the proceedings of MESMER and his disciples, had become notorious throughout Europe and America, little or no attention was paid to them in England, until very lately. They could scarcely be even alluded to without exciting a sneer. Upwards of seventy years have now elapsed since MESMER announced his discovery—many hundreds of volumes of facts and illustrations of the doctrine have been published to the world; and it is only within a very recent period that any serious attention has been paid to the subject in this country, and that chiefly by unprofessional persons. Facts are now, for the first time, gravely announced, and theories are propounded, which have long since found a general acknowledgment and solution on the Continent. Our medical men, with few exceptions, look grave and sceptical upon the subject; and, so far as we are aware, no very serious attempts have yet been made, especially by medical practitioners, to introduce the method into their treatment of diseases. How is this to be explained?

Surely, at this time of day, no enlightened physician can now persist in ascribing the magnetic phenomena to supernatural and miraculous powers. By what influence, then, are these phenomena produced? And can it now be asserted that the magnetic influence possesses no power over the animal organism, no efficacy in the treatment of diseases? Scepticism upon these subjects can be easily obviated by simply appealing to an overwhelming multitude of decisive facts, authenticated by men of the highest scientific attainments; and it can be easily demonstrated by irrefragable evidence, that Animal Magnetism is, in reality, the most universal, as well as the most powerful and the safest remedy in nature. For what reason, then, has this most efficacious remedy been so long neglected in England? We must allow the physicians themselves to answer that question.

By some, indeed, this powerful remedy has been said to be a poison; by others it has been denounced as quackery. Now, it may possibly be all this in ignorant and unskilful hands, but it is not so when properly administered by those who have been regularly taught how to use it. Besides, do not the regular doctors themselves occasionally make use of mortal poisons? Are not opium, and arsenic, and iodine, and belladonna, and almost all medicinal drugs—are they not poisons? and, nevertheless, are they not actually exhibited in medical practice, as counteractive agents? But, in point of fact, Animal Magnetism is not a poison; and it never

can prove dangerous in the hands of those who know how to use it. Indeed, its greatest advantage is, that, when prudently administered, it is perfectly innocuous, and is followed by no dangerous reactions. It may be administered to the merest children, with as great safety as to adult persons. The faculty, no doubt, have been narrowly and anxiously watching the proceedings of the magnetists ever since the introduction of the method into this country; yet I am not aware that they have been able to bring forward a single authentic case of abuse.

But, independently of its directly curative powers, Animal Magnetism possesses other claims upon our serious attention. The practice of the art has developed many curious and most interesting facts, relative to the economy and susceptibilities of the animal constitution, and the affections to which it is occasionally liable. In this latter view, it becomes equally attractive to the philosopher as to the physician; and it has enabled us to explain, upon philosophical and psychological principles, many striking phenomena, which had been previously regarded as mystical and supernatural, and, therefore, placed beyond the reach of human speculation —such as religious mysticism, fanaticism, clairvoyance, &c., besides throwing important lights upon the whole theory of diseased or abnormal action of the vital processes—as in delirium, insanity, &c.

It has been a common practice, indeed, especially among the more recent sceptics, to attempt to shew

that the phenomena of Animal Magnetism are no new discovery, because these phenomena, especially somnambulism, have been known to physicians and physiologists for ages; nay, they have even taken the trouble to collect cases of this description with a view to discredit the alleged magnetic discoveries. But while engaged in these researches, they do not appear to have been aware that, instead of discrediting, they were actually corroborating the doctrine of Animal Magnetism. The professors of this doctrine are most anxious to shew that the phenomena in question have existed since the creation of the world; and the greater attention which is paid to this investigation, the more evidence shall we obtain of the reality and universality of the facts. By such means, indeed, as those we have alluded to, the truth of the magnetic facts is not invalidated, but corroborated; while, at the same time, in the progress of the enquiry, the miraculous character of the occurrences is disproved.

Somnambulism occasionally occurs, as it were, spontaneously, *i. e.* without any outwardly apparent cause; and it is then called idiopathic; it sometimes appears, as a symptom, or accessory, in other morbid affections; and it is frequently produced artificially, as in the magnetic treatment. These statements, it is presumed, will not be denied. But the problem, so far as magnetism is concerned, does not hinge upon the fact of the existence of somnambulism, as an organic affection; and the question then comes to be—not concerning the reality of

the particular state, but the peculiar causes by means of which it may be induced, and the particular phenomena it presents to our view; and these can only be gathered from experience. The magnetists, in consequence of the frequent evolution of this state in the course of their practice, have been induced to pay particular attention to the various phenomena manifested in the *crisis*, although they do not pretend to be able to discover their causes.

"*Felix qui potuit rerum cognoscere causas.*"

The antagonists, on the other hand, insist upon having a cause assigned, or they will believe nothing of it. Is this philosophical? We think not. A fact is a fact, whether we can explain it, or not. Imagination, imitation, &c., have, we believe, long ceased to be regarded as causes of the magnetic phenomena. These causes, then, must be sought elsewhere, and we should rejoice at the discovery. In the meantime, we must just be content to take the matter as we find it—a fact in nature; and endeavour to improve and apply it to its proper uses. Too many important experiments have been made—too many curious and useful facts have been elicited, to warrant a contemptuous rejection of the science. Humanity itself is interested in the progressive investigation of the relative phenomena; and if medicine is to maintain its rank and respectability as a science—if it is to keep pace with the advanced knowledge of the times—it cannot much longer decline an association with Animal Magnetism.

CHAPTER LXII.

During the infancy of our knowledge of the principles and practice of Animal Magnetism, much scepticism on the subject of its reality and usefulness was, naturally enough, entertained, both by philosophers and physicians of the old schools. The latter, in particular (the physicians), viewed the new doctrine with much distrust and jealousy; especially when they became aware that the exercise of the art was attended with considerable trouble and anxiety, and, moreover, that it was not likely to become remunerative in a pecuniary point of view. Hence, the members of the faculty, in general, were disposed to lend a willing ear to every narrative of abuse or failure, and to every story that was bruited in regard to the alleged disadvantages of this peculiar mode of treatment. The most absurd and ridiculous tales were ingeniously invented, greedily caught up, and industriously propagated by medical men, with a view to disparage the processes, and to discourage the practice. These arts succeeded for a time, especially among the ignorant and the timid; but, ultimately, the investigation fell into the hands of many educated and well-informed men, beyond the pale of the profession, who had no prejudices to gratify,

and no interests to be affected by the issue of the enquiry; and who, consequently, were influenced solely by a disinterested ardour in the discovery and propagation of truth. From that period, magnetic science made rapid advances, and even many of the members of the medical profession, however reluctant, have been gradually compelled to do homage to those very truths which they had previously affected to regard with indifference or contempt. It is a singular fact that there is not one professional gentleman, however powerful his previous prejudices, who has not, after adequate investigation, been forced into an admission of the material facts of the science.

It is quite true that the practice of Animal Magnetism may subject the physician to much more serious labour, and to a greater expenditure of thought, than the ordinary routine practice of his profession; but if a knowledge of the new science will enable him to cure more diseases, and with more certainty and effect, than by proceeding upon the ordinary principles of medicine, the question must just come to be, whether the interests of the physician, or those of his patients, are to be preferred. No medical man, indeed, can be compelled to adopt any particular mode of cure, of which he may have an unfavourable opinion, upon whatever grounds that opinion may have been formed: But neither is the magnetist to be condemned, or ridiculed, for adopting a mode of practice, which, although varying from the usual routine, he be-

lieves to be more efficacious, and more safe than the ordinary methods. The science of the ordinary physician has been frequently exposed and ridiculed, and that of the magnetist has experienced a similar fate; but no sane man will be induced, by these sallies, to form his judgment in regard to the utility either of medicine or of magnetism. That diseases exist, is a serious and a melancholy fact; and these diseases we must endeavour to cure, or alleviate, by the most prompt and the most efficacious methods. Every process which has been demonstrated by experience to possess a sanatory efficacy, ought to be applied in practice, whether we are able to discover the *ratio medendi* or not. Let medicine and magnetism, then, be cultivated and practised by learned, intelligent, and humane men; and let that method be preferred which is the most successful in the attainment of its objects —the cure of those various diseases which, occasionally, afflict humanity. Let us, in short, have a fair field, and no favour.

The earnest study of Animal Magnetism, no doubt, must introduce a considerable reform, both in the science and in the practice of the healing art; as it has already suggested many new views in regard to the theory of disease and the *rationale* of cure. By many it has been imagined that the introduction of this method would necessarily occasion a considerable addition of labour, and loss of time to the physician; and this circumstance, we have reason to think, has contributed, in no small

degree, to the reluctance manifested by the profession, to lend their countenance to the study of the theory, and to the practice of the art. This question would thus seem to resolve into a conflict between the convenience of the practitioner and the interests of the patient. But time and reflection would probably succeed in reconciling these apparently adverse interests.

Very soon after the promulgation of the great discovery of MESMER, associations were formed for the purpose of facilitating the practice of Animal Magnetism, as a remedial process, under the general superintendence of the discoverer himself, or of some regularly qualified physician. The practical processes were conducted by individuals scientifically trained to the task, and the constant attendance of the presiding physician was not required. Establishments of the same description might easily be formed in this, or in any other country, as has been done, with such eminent success, although, apparently, upon a limited plan, by Dr EISDALE, in India. Individual patients, should they desire it, might be treated privately. Such a system does not appear calculated to increase the labour, or encroach upon the time of the medical practitioner. Besides, in many cases, relief may be given to a patient in an incredibly short period of time; and cases requiring a more prolonged treatment might be disposed of in the manner above mentioned. This proposal, it is thought, can be liable to no objection; nor would it interfere with the interests

of the physician; while, on the other hand, it would greatly extend his usefulness, while it proved beneficial to society. The physician, moreover, ought to consult the interests of his patients, as well as his own convenience or advantage.

Dr ELLIOTSON's magnetic establishment in the metropolis, we believe, has been of great benefit to science and to humanity.

CHAPTER LXIII.

THERE is one remaining branch of magnetic science, which has recently attracted a good deal of public attention, both upon the Continent, and, more recently, in this country; and to which, therefore, we deem it our duty to advert, as shortly as possible, before we conclude our labours upon the present occasion. We allude to the alleged discoveries recently made by BARON REICHENBACH, relative to the existence and occasional action of what he has been pleased to denominate the OD force, or ODYLE, which have been recently communicated to the British public by my very learned and intelligent friend, Professor GREGORY of Edinburgh, and subsequently examined and illustrated by that most eminent physiologist, Dr HERBERT MAYO.

These philosophical inquiries embrace some particulars intimately connected with the science of

Animal Magnetism, although in a somewhat different phase from that which we have been hitherto contemplating; and we apprehend that we could not more appropriately conclude this historical treatise than by endeavouring to give a summary sketch of the gradual progress and apparent import of discovery relative to this particular branch of our general subject.

The peculiar sensitiveness, or magnetic susceptibility exhibited by some individuals, which renders them liable to be affected, in a peculiar manner, by certain cosmical or *telluric* influences, gave occasion, at an early period, to the introduction of several artificial contrivances, for the purpose of ascertaining the reality and extent of this species of affectability, as well as the practical uses to which it might be applied. The science of *Rhabdomantia*—for it is to this doctrine, principally, that we now allude—is of considerable antiquity; and the phenomena developed by the practice of the art, at an early period, attracted the serious attention of many curious inquirers. The knowledge obtained by an investigation of the relative facts, however, was, for a long time, chiefly used for magical purposes. The instruments subsequently employed in the development of these phenomena were, principally, the magnetic pendulum, the bipolar cylinder, and the divining-rod.

The reality of the phenomena resulting from the use of these instruments, and, indeed, the whole science of Rhabdomantia, have been frequently

called in question; and considerable differences of opinion have prevailed, at different periods, in regard to the cause to which these phenomena ought to be referred.

The most ancient notice of the oscillations of the pendulum, according to Professor KIESER, is to be found in the old science of Hydromantia, the *rationale* of which CASPAR PEUCER, in his curious treatise—*De Princip. Generib. Divinationum*—Witeb. 1560, 8. fol. 156—describes in the following manner: *Implebatur cyathus aqua, annulusque, filo suspensus ex digito, librabatur in aquam, atque ita conceptis verbis ponebatur declaratio rei quæsitæ. Si quod preponebatur verum erat, annulus suo motu, non impulsus, feriebat cyathum constitutis ictibus.*

PEUCER mentions that NUMA POMPILIUS was reported to have made use of this method of augury. It also appears that this magical practice was still prevalent in the time of the later Roman emperors; and it is said to have been employed by VALENS, for the purpose of ascertaining the individual who was destined to be his successor in the empire. The vessel used upon this occasion had the letters of the alphabet inscribed round its circumference, and the suspended ring struck, successively, the letters T, H, E, O, D. This decision of the oracle was any thing but agreeable to the temper of *Valens*, who immediately caused all those individuals who were concerned in the conjuration, together with all those whose names commenced with these letters, and, amongst others, the Count

THEODOSIUS, to be immediately put to death.* Singularly enough, however, the individual who succeeded VALENS was THEODOSIUS, son of the Count, afterwards surnamed *The Great.*

AMMIANUS MARIETLINUS (Lib. 29, c. 1) gives us an account of the ceremonies used in resorting to this species of conjuration or divination; but we might, probably, as well give the name of magic to our ordinary chemical, electrical, or galvanic experiments, as to the oscillations of the pendulum.

It has long been known, as we have thus seen, that a gold ring, suspended by a thread, and held over a glass filled with water to the extent of two-thirds, begins to balance itself, and afterwards to form circles, which extend themselves so that the ring comes to strike against the sides of the glass. Mysterious meanings have frequently been attached to the number and direction of these strokes. It is also known that the ring exhibits similar oscillations when it is suspended over metals, and even over the human hand; a phenomenon which is manifested in another form, in the case of the divining-rod, as we shall presently see. In order to be convinced that this motion of the ring has a purely physical origin, we have been directed to take a piece of fruit of any kind—an apple, for example—

* This inhuman conduct was worthy of the barbarian, who delivered over to the same fate, as a sorceress, an old woman, who had magically cured his own daughter of a dangerous disease, which the physicians had previously pronounced to be incurable.

to place it on its top, and to suspend the ring over the stalk; the rotatory motion will soon be established, and the vibration will be observed from right to left: Turn the apple, and place it on the bottom, or stalk-end; the circular motion will be arrested at first, and will afterwards be resumed in a different direction, *i. e.* from the left to the right. Place the apple on its side, and the motion will be totally arrested. A similar variation is observed when the experiment is made on the different parts of the human hand. Suspend the pendulum over the upper part of the hand—it will turn in one direction; suspend it over the palm of the hand—it will turn in a different direction; suspend it over the hand transversely, and the pendulum will cease to vibrate. The galvanic pile produces the same motions, according as we touch the zinc or the copper pole. All these experiments have been carefully repeated by very eminent physical philosophers; especially by MM. RITTER and AMORETTI. The reader may also consult the work of M. GERBOIN, entitled, *Recherches Experimentales sur un Nouveau Mode de l'Action Electrique*, published at Strasburgh in 1808; and the more recent work of Dr MAYO.

CHAPTER LXIV.

HAD the science of Animal Magnetism merely tended to enlarge our knowledge of the properties and occasional modifications of the framework of the human constitution in some of its more obscure phases, and thus to rectify many of our notions in regard to the physiology and philosophy of the species, it would still have had substantial claims to our serious attention. But this branch of acquirement has still more ample claims to our consideration, when we advert to the practical purposes to which this knowledge may be applied; and in approaching towards the termination of our researches upon the present occasion, we must be permitted to make a few remarks upon the medical uses of this powerful agent.

In perusing the works of professional authors, it is impossible, we think, not to be impressed by the opinions they have almost universally announced in regard to the uncertainty of all medical science. We take the liberty of extracting, almost at random, the following passage from the work of an American physician, which happens, at this moment, to be lying upon our table.*

* This work is entitled: *An Exposition of Quackery and*

"If we consult the history of medicine, we shall find that the most opposite theories have existed at the same time, and have each been most zealously defended by their advocates; and these, again, have given place to others,—with almost the frequency and regularity that one crop of vegetation is succeeded by another,—which have been as warmly praised, and as soon exploded and forgotten, as their predecessors.

"Among those who have been contending for victory and notoriety in our profession, there have occasionally been seen some honest labourers after truth—those whose primary object it was to clear away the rubbish of former theories, and, amid their wreck, to seek whatever material there might be fit for a more durable edifice, and lay its foundations upon a wider, firmer, and more permanent basis. The theories that have been framed to account for the proximate cause of typhus fever, and the consequent treatment of the disease, may be adduced to illustrate the fate of all, or nearly all, fabrics of a kindred character. The humoral doctrine of BOERHAAVE was succeeded by the nervous doctrine of CULLEN, whose splendid reign was in its turn terminated by the appearance of the cerebral doctrine of CLUTTERBUCK, which was again destroyed by

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Imposture in Medicine, &c., by Dr CALEB TICKNOR, of New York. It was published in London, in 1839, with Notes, by W. WRIGHT. The author appears to be a very intelligent man, and the book is written in a lively and entertaining style.

the omnipresence of the gastro-enteric doctrine of BROUSSAIS, whose glory is already suffering a partial eclipse by the dothinteric doctrine of BRETTONNEAU, BOUILLAUD, and others of the French masters.* The contrariety of practice consequent upon such discrepant theories — 'the antiseptics and anti-acids of one school, the anti-spasmodics and diaphoretics recommended by another, the cordials and stimulants by a third'—whilst the whole of these remedies are condemned by a fourth class of physicians, whose chief remedy, and sole hope, consists in leeches to the head, or some region of the abdomen, &c.,—is but a fair specimen of the uncertainty and fluctuation that has ever attended the practice of the healing art. Such an aspect of affairs may well excite the attention of a philosophical mind, and raise the trite, but important query, '*who shall decide when doctors disagree?*' It is needless, in this place, to take a more extended view of the multitude of theories that have prevailed since medicine became a science; they have all shared the same fate, and, like other remnants of antiquity—like the Indian mounds in the

* "Boerhaave taught that fever was the result of a depraved state of the blood—Cullen, that it was an affection of the nervous system—Clutterbuck, that it was located in the brain—Broussais, that it consisted in an inflammation of the mucous membrane of the stomach, and upper portion of the alimentary canal—while Brettonneau and Bouillaud now teach that it consists in the inflammation and ulceration of certain glands in a portion of the alimentary canal." So much for the certainty of medical diagnosis!

distant West of our own country—or the crumbling walls and moss-grown ruins of other lands—serve as mementos of past ages."

We might easily quote many other authorities in regard to the difficulties of medical diagnosis, prognosis, and the proper administration of remedies in various morbid affections: but this is a matter, we believe, which is universally acknowledged by physicians themselves. The homœopathic system of therapeutics has set all the old maxims of the ordinary medicine at defiance, and yet its success is undeniable. We have heard, indeed, of many attempts to discover and introduce an universal remedy, under the designation of an *elixir vitæ*, or some other attractive denomination; but nothing of the kind, we believe, has ever realised its pretensions.

In this situation of matters, we may take the liberty of suggesting the processes of Animal Magnetism, as constituting the nearest approach which has hitherto been made towards the grand *desideratum*. We are far from alleging that these processes constitute an infallible cure for all the ills to which humanity is subject; but we consider ourselves quite safe in asserting that Animal Magnetism possesses a truly wonderful power over the animal organism; and that this power manifests itself not only in its effects upon the human system, but throughout the entire domain of animated nature; nay, it is even alleged to have been known to exert an influence over the vegetable world.

It were exceedingly desirable, indeed, that the

practice of medicine could be reduced to some one single and simple principle, in order to enable physicians to avoid that uncertainty which has hitherto prevailed in the exercise of the healing art. Medical men have travelled throughout the entire domain of poisonous substances with a view to the discovery of some article or other which might be found to act as a specific in particular morbid affections; but their labours, although not entirely abortive, do not appear to have been, hitherto, attended with general success. Some time ago, we were much amused by the work of Dr Dickson on the *Fallacies of the Faculty*. We had hoped to find in it a thorough exposure of the prevailing systems of medical practice, and some ingenious method proposed for the safe and effectual cure of all the ills to which the human system is liable. Here, then, is Dr Dickson's grand panacea, (Lecture vii., p. 215)—" Having obtained all the good which *arsenic* or any other remedy has the power to do in any case, change such remedy for some other constitutional power, and change and change and change until you find improvement to be the result; and when such result no longer follows its employment, change your medicine again for some other; or you may even again recur with the best effect to one or more of the number you had formerly tried with benefit," &c. " In all such cases, then, you must change, combine, and modify your medicines and measures in a thousand ways to produce a sustained improvement. Arsenic, gold, iron, mercury, creosote, iodine, opium, &c.,

may all be advantageously employed, both as internal remedies and as local applications, according to the changing indications of the case."

From this it would appear that, in the nineteenth century of the Christian era, the art and science of medicine have become so much improved, that it is now held to be the most useful practice to drench the bodies of patients with all manner of deadly poisons, in order to drive away the disease with which they may happen to be afflicted; upon the principle, no doubt, that one or more devils may succeed in driving out another. And this practice, too, is recommended by learned men, who affect to consider the simple and innocuous manipulations of Animal Magnetism as dangerous and diabolical! "Thus do the *regular* practitioners chop and change about, groping in the dark; and the only distinction is, that all changes made by the faculty are orthodox; but any alteration proposed out of the pale of M.D. is an innovation and a quackery."

Let it not be supposed, however, that we object altogether to the administration of material medicines: No magnetist entertains such an objection; nay, it is by no means uncommon for magnetic patients to prescribe remedies for themselves, and almost always with decided benefit. But what we do object to, and most seriously, is the indiscriminate and hap-hazard exhibition of poisonous substances, without a clear and decided knowledge of the particular effects they may be calculated to produce upon the specific malady, and a reasonable

prospect, at least, of benefit from the application. Experiments are always attended with uncertainty, frequently with danger, and ought never to be resorted to unless in cases of extreme necessity, which cannot very frequently occur. The application of Animal Magnetism is attended with no danger whatever in scientific hands.

It is a mistake, however, to suppose that material remedies are never employed along with the processes of Mesmerism. It happens not unfrequently that Mesmeric patients prescribe medicines for themselves; and it is a curious and a most interesting fact, that the medicines thus prescribed are almost always beneficial, and, so far as we know, have never been found to do any harm. These prescriptions, too, are sometimes apparently trivial, while, in other instances, they consist of poisonous substances, and occasionally in such doses as the scientific physician hesitates to administer. Yet, strange to say, such apparently exorbitant doses—such is the unerring instinct of the magnetic somnambulists—have never been known to produce any deleterious effects; on the contrary, their operation is generally beneficial.

We must do Dr Dickson the justice, however, to observe, that he occasionally makes the most ample admissions in regard to the great imperfection of medical science. Indeed, the greatest fault we find in him is, that he endeavours to get rid of the theories of others, merely for the purpose of introducing a new theory of his own. In other respects,

his book contains many ingenious and useful observations; and it is valuable, at least, in exposing the aberrations of his professional brethren, and the general imperfection of all known systems of physic. When will the profession, generally, be induced to abandon their excogitated theories, and to adopt the simple suggestions of nature?

CHAPTER LXV.

The very learned and ingenious Aulic Councillor and Professor Kieser of Jena, whose profound and extensive researches in magnetic science are well deserving the attention of all who take an interest in the subject, has called our attention to some important facts and discoveries, which, if duly authenticated, are calculated to modify our opinions in regard to some of the productive causes of the phenomena of Animal Magnetism.

In the first place, he observes that, soon after the discovery of the mineral magnet in ancient times, attempts were made to apply it to the cure of diseases, among the Chaldeans, the Egyptians, the Hebrews, the Greeks, the Indians, the Chinese, &c. For some time, however, it appears to have been regarded rather as injurious, than otherwise, in its effects. Galen, Dioscorides, and some of the elder physicians, indeed, recommended its appli-

cation in dropsy, quartan fevers, &c., in which cases the magnet can only act as iron, when, as frequently happened, it was prepared in fire; and in the same way it was applied, in later times, by PARACELSUS, VAN HELMONT, AMBROSE PARÆUS, OSWALD CROLL, and others, especially in plasters and salves; although, in this form, the magnetic power, as a magnet in respect to iron, was totally lost, as GILBERT, ATHANASIUS KIRCHER, and others, afterwards perceived. On the advancement of the physical sciences, in the 17th and 18th centuries, these methods of applying the magnet were accordingly abandoned as useless, and the magnet was used in mass, or in its artificial state; and then we find the most remarkable phenomena exhibited by means of these processes, and also by the use of amulets, the effects of which can only be explained by the more general virtue of iron, to which, it is believed, we may now attribute the efficacy of the Magnetic Baquet, at one time so much in vogue.

The first account we have of the application of the magnet, as an amulet, is to be found, we believe, in the practice of AETIUS, in the fifth century, and, subsequently, in that of ALEXANDER DE TRALLES, MARCELLUS EMPIRICUS, and others. At a later period, it was used by PARACELSUS, and by most of the physicians of that age; and many individuals appear to have been cured, or relieved, by these applications.

The discovery that iron, by means of a peculiar

treatment, may be rendered magnetic, facilitated the use of the mineral magnetism, and brought iron more within the sphere of the supposed medicinal virtues of magnetism. Magnetic iron was employed for the purpose of alleviating the toothache and the earache, as BORELLI observes. KLARICH of Göttingen, about the year 1765, employed himself in investigating the efficacy of magnetic iron, and may be considered as the first individual who made use of metal-tractors, which PERKINS afterwards brought into so much vogue for a time. From this period the external application of iron, in the form of magnetic rods and plates, became more general. Dr CHRISTIAN WEBER, at Walsrode in Hanover, published, in the year 1767, a treatise on the effects of the artificial magnet; and several other publications followed, in which the efficacy of the application of magnetic iron, in the cure of nervous complaints, cardialgias, chronic rheumatism, &c., was more and more confirmed.

Hitherto, however, the application of the magnetic iron had been merely momentary; but Father HELL, at Vienna, now prepared artificial magnets of particular strength; and as it was still universally believed that the curative efficacy of the magnetised iron rods depended upon the magnetic power with which they were impregnated, these artificial magnets came into more general use. In 1774, HELL constructed the magnetic iron in different shapes, in order that these articles might be worn, as a species of amulets, or talismans, on the neck, the stomach,

the legs, the arms, the feet, &c., and, in this way, he produced the most remarkable cures. He believed, moreover, that the different form of the magnets was a matter of considerable importance; and, in respect of the supposed vortices, or spherical currents, he preferred the circular to the common cross form. About this period, MESMER, also, became associated with HELL, and began to occupy himself seriously with the experimental application of these magnets. He discovered that the difference of the poles was a matter of no importance; and having found, at a later period, that the same phenomena could be produced without the use of the artificial magnet, by merely stroking with the hand or the finger, he entirely abandoned his previous notion that the mineral magnetism was, in these circumstances, the sole active principle in the operations in question, and now held that the magnetism of the animal body was the superior agent, the influence of which was roused into action by the particular processes, or manipulations; and that this influence was augmented in consequence of being overlaid with plates of metal, and in the Baquet, by means of gentle friction with the hand, but had, otherwise, no efficacy in itself. This last view, therefore, entirely withdrew his attention from the observation of the independent action of the metals upon the human organism: And although the influence of the metal plates upon the patients had originally conducted him to the discovery of Animal Magnetism, the effects of the metal, as such, upon the animal frame, were now

entirely overlooked, and efficacy ascribed to the Baquet only in so far as it had been previously magnetised and transmuted into a bearer, and corroborant, and conductor of the animal-magnetic agency.

Notwithstanding of these discoveries, however, the application of the artificial magnet was still continued for a considerable period, as is proved by the appearance of several treatises upon these subjects about this time; and M. HARSU, in particular—a naturalist of Geneva—attempted to combine this theory with the discoveries of MESMER.

In all these views and experiments, however, it was generally held, as an incontrovertible principle, that the results were due entirely to the magnetised iron, and were not produced by any of the other metals. That in all these experiments, the animal-magnetic agent scarcely ever came into consideration, appears from the circumstance, that all the undoubted cures were produced, not by stroking with the magnetic bars, but by placing them on the diseased parts, and that the mass of the metal increased the effect; so that HARSU frequently applied several magnetic bars of iron at the same time—each being about two feet in length. But when, in more recent times, and in consequence of the previous discoveries of MESMER, Animal Magnetism came more into vogue in France, as well as in Germany, the application of the mineral magnetism became more and more neglected, and, of late, we believe, it has gone entirely into disuse.

In *Perkinism*, which, at one period, attracted so much attention in England, the same agent appears to have been operative, which, on our hypothesis, is active in the Baquet. At a later period, indeed, it was almost universally believed that the *tractors* of PERKINS operated only through Animal Magnetism. But it may have happened in this case, as in all new discoveries—*e. g.* electricity, galvanism, &c. —that we attempt to associate with them everything that appears capable of being brought within the range of their operation—as Perkinism was frequently deduced from Galvanism.

From a very full and minute consideration of the whole subject, Professor Kieser comes to the conclusion, that the whole efficacy of the use of metals, in the case of their application to the cure of diseases, does not result from any species of magnetism, but that it is the consequence of a peculiar virtue inherent in the metals themselves; and he alludes to certain cases, in which cures were effectuated by the influence of metals alone, without any apparent admixture of magnetism; and he considers this metallic influence as existing in these bodies in a ratio corresponding with their respective masses. Hence, he was induced to designate this influence by the denomination of *Siderism*. This opinion of Professor Kieser's merits consideration; but to attempt to discuss it, at length, in this treatise, would require a great deal more space than we can conveniently afford. We must, therefore, leave it to be investigated by those gentlemen who are

more conversant with such physical inquiries; merely observing, that such a discussion, independently of its other objects, might throw some light on the *modus operandi* of certain mineral waters, in particular disorders of the animal system.

From all these observations, however, it would appear that, besides many other medicinal powers, even the most apparently brute and inert bodies—metals and other mineral substances—may exert a peculiar influence over the animal organism; as they are perceived to act upon sensitive subjects—such as the metal-feelers—by producing certain peculiar reactions, which, according to Campetti, (see *Siderism*, edited by J. W. RITTER,) are analogous to those induced upon the animal body by the operation of Mesmerism; and that they may excite somnambulism by virtue of their own inherent power, and not merely as conductors of any other influence emanating from the human body. The doctrine of *Rhabdomantia* and animal electrometry, therefore, may conduct us to the conclusion that cosmical, sideric, and telluric influences, as they produce sleeping and waking, also generate somnambulism. Nay, may it not be a question whether the Baquet alone may not operate of itself, by means of its masses of metal and glass, independently of human magnetisation? May we not suspect that all the earlier cures by means of the artificial magnet may have been effected by the iron itself, as iron, and not by physical magnetism?

But all these topics belong rather to the science

of medicine (if any such existed), than to general science, and would form a fit subject of investigation to the philosophical physician. The merely theoretical enquirer can do little more than suggest these matters, as a fit subject of study, to those whose previous habits and pursuits ought to render them more capable of prosecuting the investigation, and availing themselves of the results for the general interests of humanity. But, in these times, we fear that medicine is too much regarded as a mere system of empiricism; and that a philosophical physician is held in little estimation by his professional brethren.

CHAPTER LXVI.

THE science of *Rhabdomantia*, in its proper sense, is of considerable antiquity; and, at a pretty early period of European civilization, the phenomena developed by the practice of the art attracted the serious attention of many curious enquirers. The instruments employed in the development of these phenomena, in sensitive individuals, were, principally, as we have already observed, the magnetic pendulum, the bipolar cylinder, and the more simple divining-rod. Of the first of these instruments we have already spoken in a preceding chapter;

and we shall now proceed to describe the nature and application of the divining-rod.

The most celebrated Rhabdomantists recorded by historians appear to have been ZEIDLER, PENNET, BLETTON, CAMPETTI and JACQUES D'AYMAR. The instrument employed by these experimentalists —the divining-rod—consisted, generally, of a simple rod of hazel, or other timber. This simple instrument was held, in a horizontal direction, by the fingers of each hand. In this experiment, too, as in the case of the magnetic pendulum, it appears to be perfectly certain that the mere action of the muscles of the hand, or the fingers, cannot be considered as the essential moving power; because the rod is said to be set in motion even when the two ends are inclosed in tubes, which last are held by the Rhabdomantist; and, in Pennet's experiments, the crooked rod was held upon his two outstretched fingers, in a downward direction; and, nevertheless, it was found to turn upwards. We ought to mention that the principal object of this instrument is to discover sources of water under the surface of the ground, or the position of subterraneous veins of metal. Many experiments were made by ZEIDLER, PENNET, and others, which fully demonstrated the reality of this method.

It is likewise remarkable that, according to the assurance of ZEIDLER and others, the result, as in the case of the magnetic pendulum, appeared to be influenced by the *psychical* power of the operator,

as the rod only moved towards that object which he wished to find; and all motion ceased when the operator opposed it by his will.

This opinion, in regard to the primary cause of the phenomena in question, was subsequently adopted by the ingenious MARQUIS DE PUYSEGUR. His theory was that ZEIDLER, BLETTON, and the other *hydroscopes* and *metallascopes*, were subject to a sort of natural *crisis;* in short, to use a modern expression, they were natural and habitual *sensitives;* and he adds, that such individuals, when in this particular state, experience a peculiar sensation when they approach subterraneous metals, running waters, &c. The same opinion, in regard to the causes of these phenomena, was adopted by Thouvenel and other experimental philosophers.*

When the *crisis*, as it has been called, diminishes in intensity, the corresponding phenomena disappear; and this is held to be the reason why the Rhabdomantists occasionally fail in their efforts, and thus afford an antagonist argument to the sceptics, who are ignorant of the nature of the affection upon which these phenomena depend. Similar failures occasionally occur in the manifestation of the prophetic faculty, and they may be explained upon the same principle.

The discussion relative to these curious experiments with the divining-rod, the magnetic pendu-

* See PUYSEGUR'S *Memoires pour servir a l'Histoire et a l'Etablissement de Magnetisme Animal en France.*

lum, &c., has been recently revived in this country by that learned and most ingenious physiologist, Dr Herbert Mayo—a medical gentleman of great mental vivacity and acuteness of intellect—who has resuscitated the investigation of these interesting subjects among the British public, and rendered them generally attractive.

The author of this treatise does not feel disposed to enter into any theoretical discussion on the subject of these curious experiments. Such a discussion would be rather inconsistent with his plan and objects. But upon a review of the whole question, and a careful consideration of all the cognate phenomena, he rather inclines to the opinion which refers the whole of these phenomena, as well as the entire effects of the various magnetic processes, to physico-psychological causes, as in the ordinary exercise of the Mesmeric faculties.

It will, probably, prove more useful, and, perhaps, more agreeable to our readers, if we proceed to the narrative of some one or other of the more remarkable instances in which the faculties in question have been called into exercise.

CHAPTER LXVII.

Among the metal-feelers, one of the most memorable was Bletton of Dauphigny, who lived in the

last century. He was a man without any education whatever, but he possessed the natural faculty of discovering water, at a considerable distance from the surface of the earth, and, also, of recognising its peculiar properties. He could also perceive the different solid *strata*, and distinguish veins of metal.

Upon these occasions, he always made use of the rod. His extraordinary faculty was exercised not only in Dauphigny, but in Switzerland, and in the neighbourhood of Paris. The reality of the faculty he manifested was undoubted, but, as is common with all these sensitives, it does not appear to have been, at all times, of equal intensity. (See THOUVENEL; *Memoires sur la Baguette Divinatoire, le Magnetisme, et l'Electricite.*)

Not long ago, there lived, in Switzerland, a female metal-feeler, CATHARINE BEUTLER. She was stout, of a phlegmatic temperament, and enjoyed uninterrupted good health.* In her early youth, this girl accidentally became acquainted with her extraordinary natural endowment, but seldom made use of it. M. HIPPENMEYER, with whom she lived in the neighbourhood of Constance, and several other well-known learned men—such as EBEL and ZSCHOCKE—frequently observed this faculty in her. She felt springs of water under

* Dr PASSAVANT of Frankfort, from whom we have taken the narrative of this case, observes that it is a mistake to suppose that the persons who manifest the faculties in question have generally weak nerves, or are otherwise sickly.

ground, iron ore, coal strata, &c. She was sensible of the taste of the coal—measured and defined the principal seams, and described their length, breadth, and thickness. In Maasmünster, she once spent two sleepless nights, in consequence of a salt-deposit under the town. The same effect was produced by a mine of quicksilver in the Grisons. The feelings she experienced in the neighbourhood of many bodies were manifested, principally, in the soles of the feet and the tongue. She did not require any rod, or *baguette*, to enable her to distinguish hidden bodies, like other water and metal-feelers. She sometimes, indeed, made use of a small rod, generally of whalebone; but, according to the author of this narrative, this rod was used only for the purpose of assisting her to ascertain more correctly the breadth and thickness of the substances she had already discovered under the surface of the earth. This natural gift did not desert her at any season of the year, or in any sort of weather. But she was more powerfully affected at one time than at another.

In consequence of this endowment, she was also enabled to discover the seat of serious corporeal maladies, and it is said that she could cure them by the touch of her hand, or finger. She might, therefore, be characterised as a magnetic female—a *Sensitive*.

A number of other personages have been historically commemorated, who are said to have possessed similar faculties. The traditionary story of

LINCEUS, as a metal-feeler, among the Greeks, is well known. SNORRO STURLASON informs us that ODIN knew where gold, silver, and iron lay concealed in the earth. DEL RIO tells us that there is a class of men in Spain, called *Zachuries*, who perceive hidden things, under the earth—such as water, metals, and dead bodies; and this fact is corroborated by Hieron. Feijoo. A Portuguese lady, who lived about the beginning of the 18th century, possessed the faculty of seeing objects at a considerable distance under the surface of the earth, and could also discover what was going on in the interior of human bodies. The extraordinary faculties of this lady have been commemorated by many authors. But a full consideration of all these curious narratives would be tedious, and we must therefore leave the subject, with these mere indications, to the farther research of our inquisitive readers.

ZEIDLER, in his *Panto mysterium*, already referred to, along with his friend THOMASIUS, who wrote a preface to the book, endeavoured to combat the delusion, common in these times—and, perhaps, not yet entirely extinct—in consequence of which all extraordinary phenomena, which it was difficult to comprehend or explain, were attributed directly to the agency or influence of the Devil, instead of being regarded as the offspring of certain physical or psychical causes. The magnetic and rhabdomantic phenomena have always been peculiarly exposed to such prejudices and misconceptions.

The incidents we are about to relate in the following chapter, created a great sensation amongst all ranks, at the period when they occurred; and they appear to be incapable of any adequate explanation, excepting upon the principles we are now investigating.

CHAPTER LXVIII.

On the fifth of July 1692, a wine merchant, in the city of Lyons, and his wife, were murdered with an axe, and their money was stolen. No particular individual was suspected of having perpetrated the crime. A neighbour of the persons murdered sent for a peasant in the vicinity, whose name was Jaques d'Aymar. This man had for many years enjoyed the reputation of being able, by means of the divining-rod, to discover stolen goods, as well as thieves and murderers. Upon these occasions, he was guided by his divining-rod, which might consist of any species of wood, and, in his hands, enabled him to discover subterraneous water, metals, and many other hidden things.

Aymar obeyed the summons to Lyons; and promised the *Procureur du Roi* to follow in the footsteps of the criminals, but said that, before setting out, he must commence by going into the cellar where the murder had been committed. The *Pro-*

cureur conducted him thither. He provided himself with a divining-rod of the first timber that could be found. He then traversed the cellar, and betrayed no emotion except at the spot where the murder had taken place. At this spot, AYMAR became affected as if by a violent fever; and the rod, which he held in his hands, became agitated. All these emotions were increased when they came to the spot where the dead body of the woman was found. After this—either conducted by the rod, or by his internal feelings—he went into the chamber where the theft had been committed. From thence he pursued the traces of the murderers, passed through the streets of the town, along the bridge, and always proceeded, upon the right hand side, along the river. Three persons who accompanied him, testified that he frequently became aware of three individuals who had been accomplices in the murder; but, at other times, it appeared to him that there were only two. But he became better informed as to their number, when he entered a garden-house; for there he maintained that the murderers had sat round a table, to which his rod pointed, and had drunk wine out of a bottle which stood in the room, towards which the rod also moved. They wished to be informed by the gardener whether he, or any of his people, had spoken to the murderers; but they could learn nothing from him. The people were called into the house; but the rod pointed to none of them. At length there came two children of nine or ten years of age,

and the rod moved towards them. They were interrogated, and they admitted that upon Sunday morning, three men had skulked into the house, and had drunk wine out of the bottle, as indicated by the diviner.

This discovery induced the attendants to place some confidence in AYMAR. To make assurance doubly sure, however, they tested his faculty in different ways; until, at length, they became assured of its perfect accuracy.

After these experiments, some police-officers and other persons were directed to assist him in his search. They arrived at the banks of the Rhone. Here, the marks of footsteps indicated that some persons had gone upon the river. AYMAR and his party pursued in a boat. The former discovered where they had landed; he proceeded straight upon their footsteps; and, to the great astonishment of the innkeepers, he discovered the very beds in which they had slept, the tables at which they had sat, and the tankards and glasses out of which they had drunk—in short, everything they had touched.

When the party had arrived at Samblon, AYMAR felt an emotion, and was convinced the murderers were there. He did not, however, make use of his rod to assure himself of the fact, as he was afraid of being maltreated by the soldiers. For this reason, he returned to Lyons, but soon came back with letters of recommendation. But the murderers had left the place before his arrival. He pur-

sued them to Beaucaire. On his way thither, he searched the inns, and recognised the beds, tables, bottles, and glasses which they had used. In Beaucaire, he discovered, by means of his rod, that the murderers had separated when they arrived there. He resolved, however, to follow the one whose footsteps were best indicated by the motion of the rod. At once, he stood still before the door of a prison, and said, with confidence, that the murderer was there. The door was opened, and he was shown from twelve to fifteen prisoners. The rod pointed to one of them. His name was Bossu, and he had been incarcerated eight days previously on account of some petty theft. At first, Bossu denied every thing; but on finding that he had been traced all along from Lyons to Beaucaire, he, at length, confessed that he had been in company with the murderers at all the places indicated by the rod; nay, farther, that he had been present at the murder, and that one of the two criminals had murdered the man, and the other the woman.

The *Procureur du Roi*, in his account of this case, observes that, while in pursuit of the murderers, upon this occasion, Aymar exhibited much internal agitation, perspiration, and headache. The rod also moved in the hands of the Procureur himself; drops of perspiration stood upon his forehead, and his pulses beat violently.

So much for the interesting, and, we think, decisive case of Jacques d'Aymar. Other instances have been recorded, although the narratives have not

been so circumstantially related, in which individuals have been found to manifest the same, or similar faculties—such as the Zahuris in Spain, the Portuguese lady, DONNA PEDEGACHE, and various others; but a minute detail of the phenomena of these several cases would probably prove too severe a trial of the patience of our readers.

CHAPTER LXIX.

WE shall now proceed to the last point in magnetic science, to which we shall have occasion to direct the attention of the public; viz., BARON REICHENBACH'S alleged recent discovery of what he has been pleased to denominate the OD force, or ODYLE, which has been subsequently illustrated by the learned Baron himself, by Professor GREGORY of Edinburgh, and by the ingenious Dr MAYO.

For our own part, we were, at first, a good deal puzzled by the introduction of this apparently new element into magnetic science; and we could not very well comprehend the exact meaning of the term under which it was announced. Upon due consideration and reflection, however, it appeared to us that this OD force is nothing more nor less than another name for the *astral, magnetic, sideric, or telluric* power which had already been am-

ply explained and illustrated by Professor KIESER of Jena, and by other writers on Animal Magnetism; and which had been, long previously, although obscurely, indicated by many of the old magnetic writers—PARACELSUS, VAN HELMONT, MAXWELL, and others—long before the time of MESMER.

"*Totus mundus constat et positus est in Magnetismo.*"

We are not certain that Sir ISAAC NEWTON did not entertain an opinion similar to this, although we cannot, at this moment, recall the particular passages of his writings in which this opinion was expressed.

In a letter addressed to his learned friend, Professor GREGORY, after the publication by the latter of his Abstract of the Experiments of BARON REICHENBACH, the author of the present treatise observed that the phenomena referred to by the ingenious Baron have been manifested chiefly, if not entirely, by individuals in a sensitive state of the organic system—by individuals, chiefly females, whose sensibility was, at such times, in an abnormal state of excitation, either from natural or constitutional, or from artificial causes. "Of these, the Idio-Somnambulists and magnetic Clairvoyants are the most remarkable; and the great number of the latter who have presented themselves to the notice of the magnetic physicians, since the days of MESMER and PUYSEGUR, has afforded abundant facilities for the investigation and verification of the phenomena. Upon the present occasion, the author shall restrict

himself to a few short references, chiefly drawn from KLUGE's *Versuch einer Darstellung des Animalischen Magnetismus.*

" It has been demonstrated by a great variety of well observed examples, that the perceptive faculty of *somnambulists*, or *sensitives*, may become so exalted as to enable them to perceive the presence of objects which, from their delicacy or attenuation, are quite beyond the sphere of the sensibility in its ordinary, normal state. Thus, it is not uncommon for magnetised persons to see luminous emanations proceeding from the body of their magnetiser, and surrounding him like a *halo*. These luminous emanations are generally described as being of an azure colour. (See the instances quoted by KLUGE, p. 141.) From some parts—such as the hair, the eyes, the palms of the hands, and, especially, the points of the fingers—these luminous emanations are represented as issuing in regular streams; and their intensity is said to be in a *ratio* corresponding with the energy of the operator. (See KLUGE, *ibid.*) FISCHER mentions that his somnambulist, during the magnetic treatment, always perceived a circle of thick mist surrounding himself and his magnetiser, which emanated principally from the fingers of the latter, and flowed towards the former, surrounding him to such a distance that he could not reach through it with his arms. This mist is said to have occasioned an exceedingly agreeable feeling in the somnambulist." (KLUGE, *ibid.*)

" TARDY DE MONTRAVEL, an early French mag-

netist, made several very interesting experiments upon this peculiar phenomenon. He held the point of his thumb, at some distance, towards that of his somnambulist, upon which the latter saw luminous streams emanating from both thumbs in straight lines; that which issued from the magnetiser's being intensively stronger and more rapid in its motion than the other. When TARDY took a steel conductor into his hand, it appeared to the somnambulist that the luminous fluid was intensively and extensively reinforced and accelerated in its motion. When, instead of the common steel rod, a magnetic rod was used, she perceived a second ray in spiral convolutions, besides the fluid which emanated in a straight line from the conductor. When TARDY directed the steel conductor towards the surface of a board eight lines in thickness, the somnambulist saw the fluid penetrate it, and again re-issue, at the opposite side, with diminished velocity and splendour. When conducted through magnetised water, the motion was accelerated, and the luminousness undiminished. Through unmagnetised water, the motion was also accelerated, but the luminousness, at the same time, diminished. Through sealing-wax and copper, it was arrested—as it were absorbed—and penetrated like a thin mist, without luminousness. Through iron, it penetrated unchanged; but through silver it was thrown back in the form of a vortex, and, as in the case of the sealing-wax and copper, little of it passed through in the form of illuminous vapour. By quicksilver,

it was thrown back with accelerated motion, in so much that the somnambulist, during her magnetic sleep, could never place herself before a mirror, and look at it, without, as she declared, becoming overloaded with the fluid, and being exposed to various troublesome consequences. The fluid passed through gold unbroken, with increased brightness and accelerated velocity."

"I have thus noticed a few of the curious results obtained by TARDY DE MONTRAVEL; and those who are desirous of following out the whole of his investigation, upon these points, are referred to his work, entitled, *Traitement Magnetique de la Demoiselle N.*, vol. i.

"At a subsequent period, Dr NASSE, a very eminent German physician, instituted several experiments in regard to those luminous phenomena, which partly confirmed the results obtained by TARDY, and partly conducted him to new views.

"NASSE'S somnambulist saw the breath of her magnetiser luminous. Wheresoever he touched himself with his hands, she observed luminous emanations. For an account of these experiments by NASSE, I must refer, for the sake of brevity, to REIL'S Archiv., B. ix., and to the *Allgemeine Mediz. Annalen*, for the year 1810.

"Numerous experiments made with a view to ascertain the influence of the various metals upon magnetised and sensitive persons, have been instituted by almost every eminent magnetist, from MESMER downwards. They are exceedingly curi-

ous and interesting; but a full account of them would fill a volume. I must, therefore, confine myself, at present, to a general reference to the writings of these magnetic authors." (See, in particular, KERNER'S *Seherin von Prevorst*, especially towards the commencement.)

From the concurrent testimony, therefore, of a vast number of philosophers, in all ages, it would appear that there are certain powers manifested throughout the universe of nature, not objective, indeed, to the cognisance of the senses in their normal condition, but continually exerting a remarkable influence over this mundane sphere of being. These powers have been recognised in many phenomenal aspects. In ignorant and barbarous ages, their effects have been contemplated with veneration and superstitious awe; in more enlightened times, they have attracted the serious attention of the learned and inquisitive; and they have been brought before the public under different names and designations. The period, let us hope, is not far distant, when these multifarious phenomena will be presented to us in a generally intelligible form; and as a common and appropriate designation will be required, under which the whole of these curious facts may be comprehended, we should feel disposed to recommend the already well-known name of Animal Magnetism.

CONCLUSION.

In the foregoing pages, the author has endeavoured to present his readers with a pretty full, and, as he believes, an impartial account of the origin, progress, and principal facts embodied in a science which, in this country at least, has, from whatever causes, been hitherto subjected to much misrepresentation and ridicule. The phenomena to which he has ventured to direct the serious attention of his readers, as will have been seen, are of very high antiquity; they have been observed, under the same characteristic features, throughout all ages, and in all quarters of the globe; and although, at various periods, consigned to neglect, and, at almost all times, misunderstood, and ascribed to artifice, deception, or to imaginary causes, they have never ceased to re-appear under different phases and modifications, and to attract the serious attention of the learned and inquisitive. At all times, too, they have constituted a sad stumbling-block to the philosopher, and a complete bugbear to the clown.

During many ages, indeed, these phenomena were rendered subservient to the purposes of superstition; and they have had the singular fate of

being ascribed, at one time, to the immediate agency of the Deity, and, at another, to the subtle artifices of Satan. It is only at a recent period that these remarkable occurrences have been subjected to the alembic of a sane and searching philosophy; that they have been freed from the dark vapours which surrounded them; that their true nature and value have been discovered; and that the knowledge thus obtained has been rendered, in some respects, practical and conducive to the interests of mankind. That many prejudices in regard to this most interesting subject still prevail, is undeniable; but—

> "*Nil adeo magnum, nec tam mirabile quidquam,*
> *Quod non paulatim minuant mirarier omnes;*"

and the more these facts are investigated, the more will they be gradually stript of their mysterious character, and the sooner will they be permitted to take their appropriate place among the other important revelations of natural science.

In the foregoing historical exposition, it has been our principal object to lend our assistance towards the accomplishment of this most desirable consummation; and we trust that we may have succeeded, to some considerable extent at least, in dispelling many of those erroneous notions which have been hitherto entertained in regard to this almost forbidden subject of research, and in smoothing the way for future inquirers.

One grand impediment on the path of magnetic research presented itself in the vulgar notion—

almost universally entertained—that the subject in question was, somehow or other, connected with our religious convictions, and that it was, therefore, too sacred to be made the subject of profane speculation. But this objection is completely removed, as soon as we become convinced that the notion in question is fundamentally erroneous; and that the phenomena themselves, although fortuitously invested with a sacred character in comparatively barbarous ages, are merely natural manifestations of the supreme wisdom and goodness of the great Creator and Governor of the universe towards mankind; and like all the other dispensations of Divine Providence in regard to his creatures, are intended for our benefit in their study and application. We should no more think of excluding Animal Magnetism from human investigation, on account of the abuses with which it may have been accompanied in former ages—and even, occasionally, it may be, in our own times—than we should attempt to banish astronomy from the circle of human science, because the study of the starry firmament, which presents to our view such a grand but incomprehensible monument and miracle of the Divine Artificer, was formerly perverted to the purposes of judiciary astrology.

All science, indeed, may be misapplied, and employed for the accomplishment of nefarious and blasphemous purposes; but are we, for this reason, to explode all science, and revert to a state of pri-

mitive barbarism? Shall we attempt to extinguish the sun, because his brilliant rays may occasionally dazzle our eyes?

The author of these pages is profoundly convinced that the legitimate study of Animal Magnetism, when prosecuted in the right spirit, can conduct us to nothing but what is good and useful. Superficial thinkers may hastily take up a different opinion, before they have duly and patiently investigated the subject in all its relations; and prejudiced individuals may conceive that they have an interest in diffusing erroneous impressions in regard to the character and import of the facts revealed by the science. Some physicians, too, may dread the inroad of the magnetic doctrines and method upon their ordinary and established practice. Certain orthodox divines, imbued with more zeal than judgment, learning, or discretion, may be hastily led to conceive that the diffusion of these new lights may trench upon what they may have been led to consider as some of the most important doctrines of the Christian faith. But all such individuals we sincerely believe to be in error. No one truth, or series of truths, can ever be opposed to another, when both are rightly apprehended, and confined within the limits of their own legitimate application. There can be no real antagonism between God's word and His works.

Indeed, the same objections which have been sometimes urged against Animal Magnetism, in this point of view, are equally applicable, and have

been actually applied, by certain fanatics, to the ordinary exercise of the healing art. In point of fact, too, we do not think that there is a single accomplished physician who is not in the continual practice of magnetism, although rudely, and, perhaps, unconsciously, during almost every day of his professional life; and the author has been informed by some medical men that the study of this subject had enabled them to comprehend many curious phenomena in some of their patients which they could not previously account for. A more extensive and profound study of the subject in question, and a corresponding practice, would assuredly tend to enlighten the minds of professional men, and, at the same time, render their beneficent exertions more eminently successful.

Among the medical fraternity, however, it is notorious that, with some eminent exceptions, there exists an inveterate and most sensitive dread of all innovation in the established practice of the profession; which, perhaps, might be not inaptly denominated the *morbus medicus*. Examples are numerous, and universally known. Every new method of medical treatment, however successful in practice, has been scouted and anathematised in its turn. Some of these medical heresies have sprung up, or been revived, even in our own times, and produced no slight agitation among the orthodox practitioners of physic; for example, *Homœopathy* and *Hydropathy*, both of which have been recently introduced and practised with success, to the great

scandal of legitimate medicine. Animal Magnetism, too, is fast encroaching upon the ordinary methods of cure.

But the gentlemen to whom we have alluded ought to reflect that their profession itself appears to have been originally an excrescence; and that it must gradually lose its influence and respect in society, the farther it recedes from the obvious indications of nature, and degenerates into a mere empirical practice. For this reason, indeed, the *science* of medicine—if, indeed, it can be justly denominated a science—makes little progress; the physician, as in the days of PARACELSUS, gradually sinks into a state of subserviency to the apothecary, and the patient dies of an over-dose of drugs. Let us attend to what was said, upon this subject, in his own day, by a learned and ingenious man, who was, at once, a physician and a poet:—

> "The healing art now sickening hangs its head,
> And, once a *science*, has become a *trade!*"

And an able expositor of the views we are now humbly advocating—himself a physician—has, in our own times, frankly admitted that "psychological medicine has been sadly neglected," at least in England. "We recoil," says he, "from the study of mental philosophy, as if we were encroaching on holy ground. So great is the prejudice," he adds, "against this branch of science, that it has been observed that to recommend a man to study metaphysics"—we should, perhaps, have said psychology—"was a delicate mode of

suggesting the propriety of confining him in a lunatic asylum." *

In our humble opinion, however, a pretty considerable infusion of Animal Magnetism could not fail to enlarge the science, and improve the practice of medicine. Many secrets, well worth knowing, have been disclosed by an attentive observation of the phenomena of Mesmerism; and the faculties of man, it is presumed, can never be more beneficially employed, than in exploring and investigating those apparent mysteries of human nature, which tend to inform and expand our minds, to increase our use-

* See the *Anatomy of Suicide*, by FORBES WINSLOW; London, 1840.—This is a very ingenious treatise, well worthy of being carefully perused, not only by the physician, but, also, by the general scholar.—To the above we add the following judicious observations of another very distinguished physician.—"There are resources in nature whereby diseases are subdued without any interposition of art, as is evident with regard to wounds, and even acute diseases, not only in animals, but in the human species; and, therefore, the operations of nature and of art come to be so blended, that it is difficult to distinguish them so as to ascertain what is due to each. It is well observed by some medical writer, that the animal frame differs from all other machines in this, that, when out of order, it can rectify itself. This holds, with regard to prevention as well as cure; for infection, not excepting that of the plague, will frequently disappear spontaneously." *Sir Gilbert Blane.*—And the same eminent individual observes, in another passage, that "the human body, while it is acted upon by all the causes which affect inanimate matter, is also subject not only to those affections which are incident to animal nature in general, but to those depending on the operation and passions of the mind connected with rationality." And what a wide field do not these embrace!

fulness in society, and to enlarge and exalt our ideas of the power, and the wisdom, and the beneficence of the mighty Creator and Artificer.

Since the times of BACON and of NEWTON, science, especially in this country, has been principally, indeed almost exclusively occupied with the investigation of external nature; and comparatively little attention has been bestowed by philosophers upon the constitution and endowments of the intelligent and percipient being. We seem to eschew the study of the nature and extent of the human faculties, and of their various occasional modifications of action and passion; as if this particular department of knowledge presented to us nothing but forbidden fruit.* But if man be the last and noblest effort of creative power—the masterpiece of the Divine artist, do not his nature, faculties, and susceptibilities constitute one class of the most appropriate objects that can be presented to our study and contemplation? The starry heavens do, indeed, demonstrate the incomprehensible power,

* "However thorny these questions which relate to morals (metaphysics and theology) may appear, we must approach and handle them; for they are intimately connected with the history of the faculties and operations of the human mind; and these form an essential part of the animal economy. Perhaps it is because physicians have hitherto been restrained from investigating and deciding upon these subjects, by an erroneous belief that they belonged exclusively to another profession, that physiology has so long been an obscure and uncertain science."—B. RUSH, M.D., *Three Lectures upon Animal Life.*

and the surpassing glory of God; the firmament showeth forth his handy-work, and the whole universe is full of manifestations of His power, His wisdom, and His goodness. But the study of external nature alone is not sufficient to impress the cultivated mind with an adequate conception of the infinite power, and wisdom, and beneficence of the great Creator. We must look into the wonderfully complicated mechanism of man—we must examine the extraordinary contrivance presented to us in that most marvellous organic structure—the means provided for the exercise of all its faculties—the regular performance of its various functions—the susceptibilities with which it is endowed, and the natural provisions which have been devised for its security and preservation; in order to become duly impressed with the liveliest sentiments of admiration and devotion towards the mighty Artificer. The study of external nature, indeed, is, for the most part, merely calculated to gratify our curiosity, and to subserve the purposes of our animal wants; and it may be useful, perhaps, in keeping our faculties of observation, reflection, and reasoning in due exercise. The examination of the physical and psychical constitution of the percipient being, on the other hand, tends to elevate our thoughts heavenwards, and to inspire us with loftier sentiments, both in regard to our present position in the scale of existence, and to our future destiny. Such studies, therefore, as those in which we have been engaged, are not inconsistent with

the objects of our present state of being, or with a rational belief in the reality of our future existence and prospects. On the contrary, they tend to raise our thoughts to the hope of a progressive development of our faculties, and of a glorious immortality hereafter.

> "*Os homini sublime dedit, cœlumque tueri*
> *Jussit, et erectos ad sidera tollere vultus.*"

It may be a subject of serious regret that so many of our younger physicians and physiologists should have allowed themselves to be seduced, by a very partial examination of nature, into a belief and advocacy of the demoralising doctrines of materialism, which, independently of our devotional feelings, derive no countenance or support from a legitimate philosophical investigation of the moral constitution of man. On the contrary, we are firmly convinced, after a long and assiduous study of the subject, in all its bearings, that a diligent inquiry into the doctrine and phenomena of this science of Animal Magnetism, in particular, is eminently calculated to confirm our christian faith, and to increase our rational devotion towards the great Creator and Preserver of all things; for there is no subject of philosophical inquiry which has a more direct tendency to elevate our thoughts to the contemplation of our present endowments and ultimate destiny—to increase our admiration of the power, and wisdom, and beneficence of the Supreme Being, in the creation and government of the universe, and

to prepare us for the enjoyment of another, a better, and a more spiritual state of existence.

We may add, in conclusion, that the facts proclaimed by the disciples of the doctrine of Animal Magnetism are not of recent discovery; but have been known and acknowledged at all times, and amongst all the nations of earth. To deny their authenticity now, would be tantamount to a rebellion against the decrees of Providence, and the lessons of Nature. For

> Φήμη δ' οὔποτε πάμπαν ἀπόλλυται ἥντινα πολλοὶ
> Λαοὶ φημίζουσι· θεός νύ τις ἐστὶ καὶ αὐτή.
>
> HESIOD.

The voice of Nature is the voice of God.

APPENDIX.

In the preceding treatise, the author did not find it convenient to adduce many examples of the higher phenomena of Animal Magnetism. These are now so numerous, and so fully detailed in other works, that the student can have no difficulty in satisfying himself of the reality of the facts.

Some very curious Mesmeric cases, indeed, were developed at Glasgow about eight or nine years ago, where a considerable degree of interest in the subject was excited among the literary and scientific gentlemen of that city. Some of the more remarkable of these cases, embracing a variety of very singular phenomena, were communicated to the public, in a small but very interesting volume, by the late Mr William Lang of that city. In Edinburgh, where the influence of the medical profession is so powerful, the science does not appear to have advanced in a commensurate degree; and even some of those individuals who, at one time, patronised the practical inquiry, found it convenient to abandon the investigation. Nevertheless, there are still some generous spirits, who have never ceased to

look upon the subject with interest, and who, having once become convinced of the reality of the phenomena, and the utility of the practice, continue to lend their countenance to the scientific investigation of the facts, in defiance of the hostility of the faculty.

The following very interesting case, which occurred in this city in the month of June last, deserves to be specially commemorated. A friend and professional brother of the author of the foregoing treatise—MARK NAPIER, Esq., Advocate, Sheriff of Dumfriesshire—has kindly permitted me to make use of his name as the operator in the following very decisive case of Mesmeric clairvoyance. The case, indeed, was made public by insertion in the *Edinburgh Evening Courant* newspaper of 7th August last. The author has had the additional advantage of having the following details corroborated by a personal interview with the narrator, and has been satisfied that no doubt can exist in regard to the perfect authenticity of the facts.

The circumstances occurred on the 2d of June last. Mr N. thinks it proper to premise, that until the evening of that day, he had never seen any one in the state called the *Mesmeric* sleep. He had never been present at any exhibition of mesmeric phenomena, either in public or in private. He had never even heard any lecture upon the subject of Mesmerism, excepting upon one occasion, when Dr Darling performed some curious experiments upon the waking, sensitive subject. In these circum-

stances, he had never attempted to throw any individual into the mesmeric sleep, nor had he ever been himself a mesmeric patient. Moreover, Mr N. also states, that, for a considerable time, his mind was impressed with a conviction that the subject, at least in its more marvellous aspect of *clairvoyance*, was unintelligible to the human mind, and beyond all rational belief, under any amount or quality of human testimony whatever. In short, he appears to have regarded all such exhibitions as ingenious deceptions, or as the result of some fallacy which he was unable to detect. This scepticism, however, was afterwards staggered to a certain degree, in consequence of some subsequent conversations with Sir DAVID BREWSTER, and a perusal of the works of Dr GREGORY. In this state of mind, hovering, as it were, between belief and scepticism, the following circumstances occurred.

On Monday, 2d June last, about eight o'clock at night, Mr N. was seated at tea, in his own house, Ainslie Place, Edinburgh, with his wife, and a young lady, Miss V. No one else was in the room. His aunt, an old lady, between seventy and eighty years of age, was in her own bed-room, in the storey immediately above the drawing-room, where Mr N., his wife, and the young lady were sitting. The young lady, Miss V., was an accidental visitor in Edinburgh, having recently left her parents, in South Wales, where they were then residing. None of the party were talking or thinking of Mesmerism at this time.

Between eight and nine o'clock, the party were unexpectedly joined by two other ladies, who came to inquire for Mrs N. Other individuals afterwards joined the party. One of the two who came last, a lively and intelligent young lady, in perfect health, had, upon a former occasion, been thrown into the Mesmeric sleep by another lady, a friend of her own. This circumstance being known to Mr N., the conversation naturally turned upon that subject. The main facts were authenticated by the lady, a near relative of her own, who accompanied her in this visit.

Under these accidental circumstances it was that Mr N. happened to say—but without any serious intention, at the moment, of making the attempt—"I wonder if I could mesmerise you?"

This proposition, however, was frankly acceded to; and, accordingly, the young lady having been placed in a comfortable arm-chair, and a little withdrawn from the glare of the gas, which was lighted in one of the rooms, Mr N. proceeded to make the attempt, in presence of her own relative and his wife, and Miss V., who constituted the whole company present. As Mr N. had never witnessed a single instance of sleep so caused, he had no anticipation of success. The privacy of the exhibition, however, combined with the probable sensitiveness of the patient, appear to have influenced the result, notwithstanding the inexperience of the operator. The operation was successful. In the course of ten minutes, or thereabouts (says Mr N.), there ensued a

twittering of the eyelids. Immediately thereafter, the patient closed her eyes, reclined backwards in the arm-chair, and appeared to be in a placid sleep. The other ladies then approached, and gently endeavoured to rouse her, but without effect. Nor would she answer when they spoke to her; but when I put the question whether she was asleep—as to which I had considerable doubt, from the smile upon her countenance—she immediately answered, "Yes."

It then, naturally—I may say, fortunately—occurred to me (continues Mr N.) to test the young lady's power of *Clairvoyance*. This I did in five different localities, suggesting themselves to me at the time, and more or less distant; some of them familiar, and some of them unknown to myself.

1. To a few simple questions regarding her own house in Edinburgh, not very far distant from my own, she replied that no one was in the drawing-room; that her mother had gone up stairs; and that her father had gone down to his study, and was there reading. This proved nothing at the time to those who heard it. But (Mr N. remarks) the answers were all perfectly accurate, as I ascertained on the following day from her father.

2. This first result induced Miss V., an entire stranger to the sleeper—for they had never met before, and their families are not acquainted with each other—to suggest, aside, that she should be asked some questions regarding Pembroke, in South Wales, and a house there, called Whitehall, in which

Miss V.'s parents were then residing. Until this suggestion was made, the operator himself was not aware of the residence of Colonel and Mrs V. Nor had he ever been in Wales; and, consequently, he knew nothing whatever about Pembroke, or Whitehall-house. Neither had the sleeper ever been in Wales; nor had she any knowledge whatever of the V.'s, or their residence. There had been no previous conversation amongst the party that evening on the subject. Consequently Mr N. commenced to put questions with an internal conviction that the attempt was child's play and mere folly.

The sleeper replied, that she could go to a place called Pembroke, in South Wales. Having then been asked if she was there,—her answer was, "*Not yet.*" On being questioned again, she said that she was there. She evinced no disinclination to answer the questions put to her, but expressed great difficulty in *seeing objects*, as if from imperfect vision, or deficiency of light. Several times she complained of a *mist*, as if her powers of observing were thereby impeded; and sometimes she said that the objects which she saw were fading from her sight. It may be mentioned, that the time in Edinburgh was between nine and ten o'clock at night. The evening had been very dusky, and the gas in one of the drawing-rooms had been lighted soon after tea.

The sleeper being then asked what Pembroke was, she replied that it seemed to be a town; that there were "houses about." At first, she called it a large

place, but expressed herself as if seeing it indistinctly; and she, afterwards, said that it was not so large. In like manner, she, at first, spoke of Whitehall-house there, as being a large house, and then said that she saw it "growing smaller." She was then asked to go into a room in the house of Whitehall, and to say what she saw there. Mr N. himself being totally unacquainted with that house, and with the habits of the inmates, scarcely knew how to put any questions about it. The sleeper said she was in a room there; and being again asked what she saw, replied: "A lady and a gentleman." She complained of not seeing the room distinctly; said that she did not think there was light in it; that the lady seemed to have "some work in her hand;" but could not positively say that she was working. She expressed considerable difficulty—as if from imperfect vision—in replying to the question of what kind of room it was. At length she said—"I think it is *oval*." She also said that the lady was dressed *in black*.

Being asked to describe the gentleman, her immediate answer was, "he has left the room." When requested to say where he had gone, her reply was, "He has gone into the *kitchen*-garden, at *the side* of the house." Being asked how he got there, the first answer was, "down some steps." She was then asked if he had made his egress from the house by a door? Here, again, the sleeper expressed doubt and difficulty, as if puzzled to say whether it was by a door or a window; and, at length, she

came to the conclusion: "I think it is a *window*—a window that is *low down.*" By this expression, Mr N. understood her to mean a window-door. She again repeated, however, that to reach the garden, he went "*down some steps.*" The question was then put, whether *any one* accompanied him to the garden; and the answer was: "There is a dog with him." Being asked—"What sort of a dog?" She replied: "*I don't see it now—it has run among the bushes.*"—It may be remarked that the sleeper, throughout, spoke of *seeing*, and *not seeing*, as if she were exerting her ordinary powers of vision; and spoke of darkness, and mist, and obstruction, as if they affected her natural sight.

Mr N. then requested the lady to look out for the dog, and tell him when she saw it. After a short pause, she said she saw it, and that it was "*a spaniel.*" Mr N. was not aware that Col. V. had a spaniel; nor did he ask the sleeper whether the dog was a spaniel. On being farther questioned, she said that the spaniel was of "a light colour, with black spots." She was then asked to describe the colour of the gentleman's hair; and she answered that it was "a light colour." To the question what he wore on his head, the sleeper expressed herself as if much puzzled, and concluded by saying, doubtfully, "I don't think there is any thing upon his head." Miss V. afterwards stated aside to Mrs N. that she could conceive this hesitation to be explained by the fact, that her father was in the habit of wearing a *flat* foraging-cap on the top of his

grey hairs. She also expressed great surprise at the sleeper's knowledge of the garden beside the house, the steps down to it, and, especially, the characteristic, so familiar to herself, of the spaniel accompanying her father. She added, however, that it was not likely that her mother was dressed *in black;* although she might have on a dark dress; a circumstance, however, in which it turned out that the sleeper was right, and the young lady wrong.

At this period, about ten o'clock at night, Miss V. was obliged to leave the party. The sleeper still continuing in the mesmeric state, Mr N. next proceeded to test her powers, for the first time, in localities familiar to himself.

3. In the flat, or storey, immediately above the drawing-rooms in his house, are the family bedrooms. In that immediately above the bedrooms are the nursery-rooms. At this time, there was no one in any of the bedrooms, excepting Mr N.'s aunt—a very old lady, who occupies one of them, and is very much confined to it. The nursery-rooms above were occupied, at this time, by Mr N.'s two children, a boy and a girl, both infants, and two nursery-maids. Mr N. states, from his own knowledge, that the sleeper had never been in any one of these upper rooms, and had never been up stairs at all, upon any occasion. This fact, he states, is notorious to all the household; and it is positively affirmed by the young lady herself. In this state of matters, Mr N. asked

the sleeper to go into one of these bedrooms, and to say whether she saw any thing there. After a short pause, she said she was in a room there; and then, in answer to a series of simple questions, framed so as to lead her as little as possible to the facts, she described the room and its contents, and also what was occurring there at the moment, with perfect and minute accuracy. She described the old lady by her appearance, her dress, and her occupation. She noted the articles upon the chimneypiece, and upon the dressing-table. She described the furniture in the room, both by its character and position. Moreover, she not only noticed the small pictures and miniatures hanging on the walls, but described some of them in detail, with minute and perfect accuracy. The portrait of an officer, in water-colours, hangs above the fireplace. When asked to describe the picture there, she said it was an officer, and that he had "a large black thing in his hand." On being asked to say what that was, she answered, at first, with some hesitation: "I think it is a hat;" and then added, "it is a cocked hat." The hat happens to be disproportionate, and ill drawn. She then described the feather, and the cockade on it; and having been asked to say whether he had anything in his other hand, she replied —"he is holding his sword against his side;" which is a most accurate description.

Once or twice the sleeper seemed to be in error; and I noted the circumstances in my own mind accordingly; but without saying anything to indicate

this. She at first said that the old lady was reclining on a sofa. I knew that there was no sofa in the room. Afterwards, however, the sleeper corrected herself, without any leading, and then said that the old lady was reclining on "an easy chair." It is a large chair, for a sick-room. Again, she said that the old lady was in a loose *dark* dress. I knew that she did not wear a loose dark dress. But, subsequently, the sleeper volunteered the sudden exclamation: "Oh! I see the old lady now—she is all in white."

The explanation of this, which Mr N. did not understand at the time, constitutes one of the most remarkable points in the case. Mrs N. had quietly left the room, to go into the old lady's bedroom. But Mr N. was not aware of the precise moment when she left the drawing-room, as she went out by a door out of sight, while Mr N. was attending to the sleeper. Her presence in the upper room was immediately detected by the patient, who described her by her appearance and dress, and added: "It is one I know." But she did not name her. She also said, that this person was speaking to the old lady; and then she added the exclamation noted above. The old lady having been informed, at this time, of what was going on below, and becoming interested in the recital, rose out of her chair, and stood upon the hearth-rug, in a position which caused the glare of the gas lamp to fall full upon her dressing-gown, which was of a light colour. Previously, she had been buried in the large easy

chair; and as the gas lamp was behind it, her dress was, at that time, in deep shadow. The sleeper had also said that the old lady seemed to be knitting, which she is not in the habit of doing. But when the abovementioned visit was paid to her room, she had her spectacles in her hand, and was rubbing the points of the two handles against each other, which she is in the habit of doing; and this appears to have been mistaken for knitting.

In one other instance, which I had noted (says Mr N.) in my own mind as an error, the error proved to be on my part. According to his imperfect recollection of the disposition of the pictures over the fireplace in this bedroom, the miniature of a lady, in a widow's dress, was placed immediately under the portrait of the officer which the sleeper had described. Mr N. had forgotten that an old painting, on ivory, of the head of some historical hero, hung in that place, and the abovementioned miniature at the side. The sleeper being asked to look at the picture immediately under that of the officer, and to say whether it was that of a man or of a woman, she answered, without hesitation, that it was a man. Supposing this to be an error, Mr N. put the only leading question he had used throughout, and said: "But don't you see the miniature of a lady under the officer?" The answer was: "Yes, *at the side.*" The sleeper was right, and Mr N. was wrong. She accurately described the dress in this miniature; said that the lady had

a cap on; and when asked what kind of a cap, she answered, accurately, "*a widow's cap.*"

4. Mr N. then requested the sleeper to go into a room in the flat above, and to say what she saw. He did not direct her to any particular room. She said she was in a room where she saw "a little boy, and a little girl sleeping;" and that there was a nurse in the room. This was the sleeping nursery, and the nurse had, at that moment, accidentally entered it from the day-room, as was afterwards ascertained from herself. She then proceeded to describe, with perfect accuracy, the situation of the children's beds, the kind of beds, and their relative positions; noting that between the children's "cricks," was placed "a bed," which is the nurse's. When asked if the children had anything on their heads, she said that the boy had not, but that the girl had on a cap—"a cap," she added, "that is open, and I see the fair hair shining through." The little girl (says Mr N.) wears a net nightcap, the meshes of which are wide.

5. The sleeper was then taken to the fifth and last locality, in which her *clairvoyance* was tested, by asking her to go into another room where there was light, on the same flat. She said she was in another room that seemed "to be off" the one last described. This was the day nursery-room, which she proceeded to describe with the same minute accuracy. She remarked two women in the room, and described their personal appearance. She also described, by its shape and colour, the high nursery

fender; and said that it was drawn aside from the fire. This fact was not known to Mr N. at the time; but the nurse confirmed it; she having drawn the fender aside when the children were in bed. There had been recently added to the fireplace of this room some machinery for boiling water. This the sleeper also observed; and when asked to say what it was, she replied: "I think it must be for boiling water."

Here the experiments terminated; and when the young lady became perfectly awake, she disclaimed all knowledge whatever of anything that had occurred during her sleep. Mr N. then brought down from the bedroom the miniature of the widow lady, which the sleeper had described. It appeared to be quite strange to her; and she regarded it as if she were looking at it for the first time.

The sleeper's minute description of the localities in his own house, and of what was occurring there at the time, was sufficient to satisfy Mr N. of the reality of the phenomenon which has been denominated *clairvoyance*, as a fact in nature. But the truth and accuracy of the facts relative to the visions of the Clairvoyante at Pembroke in South Wales, presented a subject too important to be overlooked. Miss V. therefore wrote to her mother next day, and obtained from her a complete confirmation of the sleeper's accuracy. When this was reported to Mr N., he also wrote to Colonel V. in regard to the questions and answers re-

lating to his house; and that gentleman — a thorough sceptic on the subject of the magnetic phenomena—returned an answer in the following terms :—

"PEMBROKE, 6th July 1851.

"Although I am not a believer myself in dreams or visions, sleeping or waking, and although I do not think that *any* discoveries of the nature you describe would affect my belief in this respect, I can have no objection to be an honest witness when called upon, even if my testimony should be considered adverse to my opinion.

"It is, then, true, at least Mrs V. affirms, that, on the evening referred to, she was 'working,' or 'had work in her hand,' and that she was habited in a *black* dress. The room is not 'oval,' as, indeed, few apartments are, but square, without any projection of the windows. It is true that the gentleman left the room, and went 'into the kitchen garden,' which is at 'the side of the house,' and that 'he had a dog with him,' which ran among the bushes; the dog also was a spaniel; not of a light colour, however, but black, with a *white bosom* and *abdomen*. The gentleman also went down some steps—a mode of building houses much to be commended, particularly in wet weather. He did not leave the house by the window, but by the front door, which has a brass knocker; and the *window* is not 'low down,' if by that is meant, that it is calculated to be a mode of egress. The